

MEDITATIONS ON THE OCCULT LIFE

BY
GEOFFREY HODSON

WITH A FOREWORD

BY

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DEDICATION
TO
ALL ASPIRANTS

Grateful thanks are due and given to
J.H., A.D.M., F.W.W., S.C., V.J.F., V.G., and M.S.S.

FOREWORD

MR. HODSON is right when he says that his work is not a text book. I doubt if, except to a definitely limited extent, there could be a text book on Occultism, for while there are undoubtedly certain fundamental principles which those who run may read, such principles are but the bare foundations for that study and experience which are absolutely individual both to the teacher and to the pupil. No true occultist would dream of writing a book describing such study and experience, as he would very well know the irretrievable harm that must inevitably result from so doing.

Mr. Hodson seeks in his "Meditations on the Occult Life" to set forth certain of these fundamental principles as he has learned them from his teachers. He could not do more than this in a book which is available to the public, though in these days of unbridled curiosity, and of the belief that one has only to travel in the East to enter deeply into the facts of Occultism, we find ignorant dabblers publishing even in newspapers methods of alleged Yoga practices and titbits of occult lore.

Real Yoga, real Occultism, is ever for the few alone, for those who have sought their teachers

having which has not been achieved at a great price, and specially is this true in the case of the glories of Occultism. Only those who know how to persevere, who cannot be overcome by defeat or difficulty, who regard no obstacle as insurmountable, no sacrifice as too much to give, no hardship as too much to endure, are worthy to begin to enter the outer court of Occultism. For when they become ready for the inner court, they must have become spiritual athletes, knowers of the all-pervading Wisdom and selfless wielders of the power of the eternal Law.

GEORGE S. ARUNDALE

AUTHOR'S PREFACE

THIS work is not published as a text book¹ offering complete expositions of its subject matter. It consists of a collection of ideas which have arisen in the author's mind during attempts to verify certain occult teachings.

As the title suggests, the method of these attempts was that of meditation in which attention was focused upon fundamentals of occult science in an endeavour to translate them into experience. The author dissociates himself from occult claims, particularly from those which might be inferred from his references to discipleship and Initiation. By meditation and aspiration knowledge may be gained of stages of evolution which lie in the future. Indeed the aspirant deliberately tries to envisage the path before him, to gain fore-knowledge of the heights which later he hopes to ascend.

¹ For such expositions *vide* :

The Masters and the Path, by C. W. Leadbeater.

In the Outer Court, The Path of Discipleship, Initiation,
by Annie Besant.

Talks on the Path of Occultism, by A. Besant and
C. W. Leadbeater.

At the Feet of the Master, by J. Krishnamurti.

In the author's case such inner realization as came to him was not infrequently accompanied by a flow of illuminating ideas. He offers this book for publication in the hope that it may serve as a starting point for similar voyages of discovery by others.

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CHAPTER I

The Path of Hastened Victory.

Life Spiritualized.

The Discovery of Truth.

SINCE man is a self-conscious being, he possesses the power of submitting himself to a process of spiritual forcing, of self-quickenings. He may hasten the attainment of his goal by the deliberate application in intensified form of the principles which govern normal growth.

The process consists of repeated, and eventually continuous, accentuation of all that is spiritual in himself in terms of thought, feeling, motive, and conduct, and of a complementary elimination from those four aspects of his personal life of all that is in opposition to the spiritual ideal. This implies the establishment of a system of continual mental and emotional self-observation and self-correction.

Such systematic self-forcing at first causes an intensification of conflict within the neophyte. All that is material in his nature resists the spiritualizing process, tries to escape from his mental control. The key to success lies therefore in the control of

his mind, and to this achievement the aspirant must bend all his energies. He will do well to ignore as far as possible the impulses and promptings of his emotional nature and the demands of his body and to concentrate upon the subjugation of his mind.

Man as a personality is primarily a thinker; the power of self-consciously directing thought is the keynote of his material existence and differentiates him from the animal. The mind therefore is his most effective weapon, his most suitable watch-tower or observation-point, and his most powerful directive influence. The mind is the key-position which must be occupied and held throughout the conflict.

The mastery of mind demands the withdrawal of the consciousness from emotion and action into the intellect until the capacity for pure mental awareness is developed. The interest in life must become increasingly intellectual and spiritual—the spiritual state containing the sublimated and controlled emotion. Work, study and recreation must be intellectualized and spiritualized until the neophyte learns to live in thought, to rule and direct his life through intellect. His personal life as a result will become refined and purified. Austerity and asceticism will mark the conduct of his life; self-restraint and dignity his speech and bearing. Yet he will remain warm-hearted, friendly and ready to help his fellows, especially in the direction of the path of hastened victory.

These general methods of self-spiritualization must be accompanied by the systematic practice of spiritual exercises, designed partly to establish the focus of consciousness in the higher mind; partly to strengthen and sustain the mental control of conduct, and partly to develop the capacity for abstract thought. Later, intuitional consciousness must be developed in preparation for the attainment of the highest self-realization, that of spiritual will.

The necessary exercises consist of the interior study of eternal verities by means of meditation and contemplation. Certain of such verities are propounded in the later chapters of this work.

These and other truths appear as the basis of the religions of the world, and to their study the neophyte is directed. Mind and intuition must be applied in the study of inspired exoteric teachings in order that their esoteric meaning may be perceived. From this exercise he will collect a growing body of spiritual truths which methodically he must proceed to convert into realities for himself. He must develop himself as a "knower" of truth.

This is achieved by experiment, the technique of which will vary with every individual. The method of the distillation of wisdom from the scriptures of the different religions is to take each statement of a truth and dwell upon it mentally until it is reduced to its essentials. The essentials are then considered in deep meditation until their full meaning is grasped and its application to life discovered.

This demands mental effort, a forcing of the mind to dwell with unwavering concentration upon the chosen subject with intent to pierce to its core. Success is possible because truth is represented within the consciousness of every man, and the neophyte is enabled by virtue of the presence in himself of the truth he seeks, to perceive it in the subject of his meditation. By study of the external expressions of truth he is led to the discovery of truth within himself.

CHAPTER II

Brain and Body.

Sleep—Pure Food.

Ordered Daily Life.

Purity of Body necessary to
Spiritual Growth.

Meditation.

The Pineal and Pituitary Glands.

SINCE the brain plays an all-important part in the perception of truth during waking consciousness, the neophyte must understand both the mechanism and the evolution of the brain. The meditations mentioned in the preceding chapter, if carried out with perseverance, gradually change the condition of the brain. Both cell activity and the range of vibratory response are increased; there is a quickening of the constituent atoms¹ as they are compelled by concentrated thought-force to convey the power, life, and intelligence from super-mental levels of consciousness.

¹ According to occult science, atoms evolve, their evolution being hastened as a result of their use by man. Vide *Occult Chemistry*, by A. Besant and C. W. Leadbeater; *A Study in Consciousness*, by A. Besant.

The whole brain is subjected to a strain by meditation upon abstract and spiritual truths, and the neophyte must exercise great care lest in his enthusiasm he might injure it. Slight pain or dullness is a warning that the strain is approaching the danger point whereat permanent injury might occur. At such a sign meditation should cease or be changed to another form. The form which produced the pain should be examined and experimented with, practising extreme care; the absence of pain is an indication that an exercise is safe.

The training of the brain of the spiritual neophyte must become practically continuous during waking consciousness. If the relaxation of control is too great, if there is too deep a descent into gross and material thinking, the process of brain quickening is not only retarded and the efforts at meditation rendered almost abortive, but an influence is exerted in the opposite direction. The range of vibratory responsiveness is decreased and the atomic evolution is slowed down.

The brain must be regarded as a delicate and extremely valuable instrument which, as a result of its contact with the work of the world, continually becomes dull and consequently requires continual re-sharpening. This is achieved by meditation, thought-control, the deliberate avoidance of the type of thinking which would diminish spiritual awareness, by ordered and quiet living, and by right food. All flesh foods sully the blood stream and

bedull the brain. They also increase the tendency to coarse thoughts and feelings. Fresh fruits and vegetables, particularly raw foods, purify the blood streams and vitalize the body and brain.

Western aspirants who undertake the practice of meditation with regularity and seriousness require the full complement of sleep. During the hours of sleep the brain recuperates after the strain of the daily activities and is thus rendered capable of responding more fully to the results of meditation. Therefore, during the quickening process, much rest is needed especially in the earlier stages, and early retirement to sleep is advisable. Stimulants, used to enable a tired nervous system to continue its work, are harmful. System and order in daily life render their use unnecessary.

Daily activities must become purposeful and be so ordered that they have a direct relation to the aim of self-discovery and self-illumination. Actions which do not lead to that end must be eliminated.

The environment of the beginner may at first prevent him from complying with these conditions, but as he progresses, his environment will either change or become adapted to his spiritual needs. The process may seem to be slow yet it will occur and in exact proportion to the rate of change in the student. The environment of an individual contains all that his evolutionary education demands. The man who is spiritually awakening and is rapidly entering into closer attunement with life will find

his environment changing quickly ; the conditions of life will reflect with increasing fidelity the state of and changes in his consciousness.

Instruction concerning the brain applies also to the whole body. It too must be kept clean without and within, its magnetism guarded and purified by frequent and regular bathing, frequent changes of clothing and pure and natural living even among impure and unnatural surroundings. The hands and feet are the parts of the body which are most susceptible to external magnetic impurities. They are, as it were, magnetic orifices, modes of entrance into and egress from the magnetic system of the body. An outflow of magnetism and blessing may be directed by the will through the hands when contact is made with another during hand-shaking. The greetings given by an occultist must be sincere and expressed with positive intent. Sincerity and positivity are two of the greatest safeguards in the occult life.

The brain may be looked upon as the macrocosm, the body as the microcosm, for in every cell of the body brain-life is represented, brain-consciousness is manifested, and brain-energy is expressed. Transversely all the functions, actions, and experiences of the body are reflected in the brain through the medium of the senses. Impurity of the body whether of conduct or of person has a retarding influence in the quickening process of the brain, and

specific organ of intelligence the brain is the seat of egoic consciousness; it is the physical logos of the bodily solar system and between these two interaction continually occurs. Hence the necessity for scrupulous attention to bodily purity and well-being.

Occult or other practices, which force the body into abnormal functional conditions, which oversensitize or de-sensitize specific organs or members, produce adverse effects upon both body and brain. Harmony, rhythm, ease, poise, and grace constitute the qualities in which the neophyte should train his body.

The brain thus made sensitive, the body thus trained, the way is prepared for the descent and physical manifestation of egoic consciousness. The light of the higher understanding begins to illumine the darkness of the personal intellect; the mental body will outgrow its characteristics of inelasticity, analysis, criticism, and self-isolation. These will be replaced by open-mindedness, constructive judgment, and unification.

This change in the mental body is also of importance to the development of the brain; for the conditions of both are reflected in each. The brain and the intellectual centre in the mental body may be regarded as the twin foci of the ellipse of personal consciousness, negative and positive respectively. Changes in the one instantly appear in the other; perfection of either being impossible without the

perfection of both. In insanity, or at death, mental life is largely subjective, lacking the negative pole.

The pathway to the highest intellectual illumination passes from brain to mental body, thence into egoic consciousness and onwards and inwards through intuition into spiritual will. From thence, in the Adept, it leads out of the individual sphere into the universal, in which the same general direction is followed into cosmic consciousness. The task before the neophyte whose body, brain, and mind are receiving the best attention which he can pay to them, is to establish for himself a measure of waking egoic consciousness which shall steadily increase in range and permanence. He should lift his mind continually into the realm of principles, acquire the habit of raising all intellectual activities to the level of the higher mind, and resist all tendency to the enslavement of the mind by particulars.

Meditation upon the eternal verities will not of itself lead to success; it must be supplemented by a steadfast and increasingly successful establishment of the mind in the higher consciousness during the periods between meditation. The attitude of the neophyte towards an action involving his emotions will be decided entirely by their effect upon this endeavour. Emotions which distract the mind and excite the body must be consistently avoided. Those which provide a fuller and freer mode of self-expression, such as pure love,

sympathy, devotion, and response to beauty should be developed to their highest expression until they alone constitute the emotional life, their place being granted them by the will working through the intelligence.

In this attainment also, the brain, with its specific parts and organs plays an all-important part. The brain is the abiding place of the individual Self of incarnated man. It is the inner shrine of the temple of the body. All its cells are permeated with the intelligence aspect of the individual Self, every molecule is charged with its energy, the key vibration or frequency of which is that of thought. To this thought-ensoulment of the brain, the presence of the two other aspects of the triple Self are subordinate. Hence the whole human brain is a vehicle for individual awakened self-consciousness, its divisions corresponding to the facets of the jewel of man's intelligence, to various qualities of mind, concrete and abstract.

The pineal and pituitary glands within the brain are the focal points through which the manifestation of individual consciousness primarily occurs. From them consciousness extends throughout the brain as waves of energy, varying in frequency according to the nature of the thought. In the normal man the pineal activity consists of concrete thought with occasional extensions into the abstract, whilst the pituitary gland conveys emotion with occasional extensions into intuition.

In the developed man intuition passes through and is interpreted by the intelligence, reaching the brain by way of the pineal gland. As intuition develops, concrete thought is gradually relegated to the subconscious, there joining with emotion and reaching the brain through the pituitary gland.

Development of consciousness is accompanied by a parallel organic development of brain, including an increase in the range of vibratory responsiveness of both glands. Their positive and negative polarities become accentuated owing to their increased activity as receivers and transmitters, so that a direct interplay—in electrical terms a magnetic field—is established between them. The third ventricle of the brain is included in this field, completing the constitution of a tripartite mechanism for the manifestation of the triple Self through the brain.

An embryonic etheric opening at the anterior fontanel, filled in the normal man with etheric matter, is gradually cleared by the radiations from this cranial "machine". This channel, when opened, makes possible a new and direct relation between the higher Self and the brain, a short cut as it were, between consciousness and vehicle. The normal passage is through the mental, emotional, and etheric vehicles, the pituitary and pineal glands, each of which must serve as a relay station receiving, transmitting, and modifying in varying

degree the messages in the process. The ego of developed man manifests directly in and through the brain via fontanel and third ventricle.

CHAPTER III

The Four Triads ; their Correspondences.

The Seven Notes ; their Expressions.

The Temple of Nature.

FROM the concluding portions of the previous chapter it will be seen that the symbol of the triangle is formed by centres in the brain, apex at the anterior fontanel and basic angles at the pineal and the pituitary glands. This triangle is a reproduction in the physical matter of the head, of three superphysical triads, all of which are reflections of the triple nature of the Supreme. These three triads are : one, the mental, the emotional, and the vital principles : two, the intelligence, the intuition, and the will : three, the Creator, the Preserver, and the Transformer aspects of the Supreme reflected in the human Monad. These three, with the head centres, make four triangles in all. Each angle of the four triangles symbolizes and is a manifestation of the same aspect of the Supreme ; whilst between them all, by correspondence or by harmonies, there is an intimate relationship. Thus is the highest manifest in the lowest,

thus the immortal in the mortal, life through form, consciousness through vehicle.

The brain is the gateway through which consciousness must pass from its lowest to its highest expression. Each of the three superphysical triangles is also a gateway. All must therefore be studied; each principle of man must be understood, and their inter-relation become known.

These principles differ in the moral and in the developed man. In the normal man, only the minimum of power necessary to the preservation of health and efficiency of the physical body passes between the four triadic manifestations of the One. The measure of power increases with the evolutionary progress of the individual, as also of the race, so that normality itself differs in each succeeding era.

In the developed man the measure of power is far beyond the normal and the inter-relation between his principles is more intimate and, consequently, more manifest. In the normal man the highest triad, the monadic, scarcely manifests; the next, the egoic, is manifested slightly; the man lives in the lower and knows but little of the existence of the higher Self. Developed man begins to include abstract intelligence and intuition in his waking consciousness and gradually develops spiritual will. The new field of evolution which is now opened to his consciousness extends and includes these three functions, and eventually, his monadic powers—the

powers which are the directly reflected Aspects of the Supreme—begin to show themselves, as his developed brain begins to answer to their force.

Expansion of consciousness and development of brain are achieved by the practice of meditation already referred to and by the art of contemplation, or dwelling abstractedly on and in the highest truths of Nature.

Contemplation consists first of fixing the mind upon an aspect of eternal truth, an attribute of divinity. Trained by exercises in meditation, the mind of the developed man has become steady, capable of being fixed upon a single idea to the exclusion of all else. When the idea chosen is one of the eternal truths which are inexhaustible powers, the consciousness is automatically elevated and expanded by contact with it. Mental effort then ceases; the mind becomes still. The neophyte enters in consciousness into a world of one idea, a unimotivated universe; he strikes and hears one note only in the chord of existence. He then listens to that note, and listening becomes the note, its tone and resonance.

The universe is sevenfold, the notes of its chord seven in number, each note representing both a mode of manifestation of the Supreme and an eternal truth. As the student contemplates each one of the seven he becomes identified with a seventh part of the whole and merges his consciousness therein. He strikes in turn the seven notes,

listens in meditation to each, and in each he becomes absorbed. Finally through each he becomes the whole, the sevenfold man consciously one with the sevenfold universe. This is the goal of contemplation.

The seven notes are variously described. The first and the seventh are the Alpha and Omega of manifested life; they are the first and the last, the centre and the circumference, containing the whole. The first is the primordial source, the point, the positive power of the universe. Within it is the light of the cosmic sun focused through the lens of the extra-universal mind. In the universe it is power; in the Logos it is omnipotence; in man it is will.

By contemplation these three are known as one. In contemplation even the point may be known; from and through the point the extra-universal mind and the cosmic source; for That which is within and That which is beyond are one. Realization of that oneness is the goal.

The seventh note is the first in its ultimate expression. Power in action; will in motion; omnipotence made manifest. The relatively static centre has become the active sphere, yet the two are one. Within the universe the seventh is physical material, the sun, the globes, and all things evolving upon them. In the Logos it is the universe. In man it is the physical body. In manifestation the Spiritual One has become material multiplicity. Because

knowledge of the many leads to knowledge of the One, man is placed amongst the manifold expressions of the One that through them he may find and know the One alone. From the One he goes forth, unconscious of aught save the One, into the many. From the many he returns selfconsciously to the One.

The second and the sixth notes, representing respectively Life and its expression, are also paired. Life is all-pervading, omnipresent, the unifying principle of the universe, the Spiritual Sun ; its expression is localized as the vital principle in matter, the vitalizing principle in Nature and the physical sun. In the universe the second note is Life ; in the Logos it is omnipresence ; in man it is love ; in developed or spiritual man it is wisdom.

The sixth note is, in the universe, form, shape, organized matter. In the Logos it is His "body" of the universe with its heart of fire—the sun—whose life-giving principle appears as roseate fire and, on earth, as an atom glowing with rosy light. In man it is one-pointedness ; in the developed man it is inspired devotion.

The third and fifth notes also represent complementary attributes. The third is the interplay between spirit and matter, life and form ; the principles governing the manifestation of spirit and life through matter and forms ; the archetypes of all the resultant forms ; Truth and the keys of knowledge ; these are connoted by the third.

In the universe the third note is energy directed by the universal mind, energy being its outer, and universal mind its inner, expression. In the Logos it is the passive female principle, the womb in which all forms are conceived and from which all come forth. In man it is conscience and idealism, morality and truth; in developed man it appears as comprehension and abstract intelligence.

The fifth note is the time expression of that which is everlasting, the progressively developing form of a single archetype. In the universe it is the evolving process, growth. In the Logos it is Time. In man it is the brain and the analytical intelligence; in developed man it becomes as a crystal lens through which the principles of the third note are projected as rays and are focused by it into the brain as illumination, genius, and inspiration.

The fourth note is the middle unit, the pivot, the fulcrum, the stable point of rest, the lowest point in the swing of the pendulum of life between the primordial three pairs of opposites. It is the state of perfect relation, of balance, of the highest art of self-expression, of harmony between life and form, vehicle and consciousness. It is the point of rest at which the pendulum of manifested life makes an apparent pause in its everlasting swing between spirit and matter. In that "momentary pause" of ultimate stability, perfect equipoise, the beauty of the Supreme is revealed.

In the universe it is the beauty of Nature. In the Logos it is Beauty's Self. In man it becomes love of the beautiful. In the developed man it is the faculty of perceiving and portraying the beauty of the Supreme.

The essential character of the fourth is darkness, stillness, equipoise, as of creative night before creative dawn. Physical, mental or spiritual germination demands the covering of the mantle of darkness. So also in the production of a work of art, the artist withdraws his consciousness from the light of day into the darkness of the creative night within himself, into the balanced stillness in which his creation is conceived. The artist creator in any branch must have attained equilibrium. This is the law of creation, whether of universe, solar system, planet, man, or human work of art.

In this stillness is achieved the true vision or insight without which all art is lifeless. Only when the artist has found and entered it will the fire of genius descend upon him in its full pentecostal power.

Wise indeed is he who by contemplation knows and understands this sevenfold universe—the seven great notes, severally and as a chord. He knows them as the seven keys of life which open all doors to Truth—Truth which is enshrined within the temple of Nature.

Man stands midway between brute creation and the creative will, is an ambassador from the Creator

to the sub-human kingdoms of Nature. Man's task is to uplift the lower forms to his own level. That which is hidden in the temple of Nature is revealed in man; Her sevenfold attributes should, in him, reach their highest development. He should show forth Her majesty and power, Her unity, Her hidden mind, Her beauty and stability, Her secret lore, Her resistless urge towards self-perfection, and Her response through form to the power of the Self within. Her qualities must become his in ever-increasing perfection for that is the evolutionary road along which She is leading him.

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CHAPTER IV

Life and Form.

The Upward Road.

Elder and Younger Brethren.

SINCE in Nature form is subordinate to life, so should it become in man. He must live from within himself seeking the fulfilment of life rather than the perpetuation of form.

Form is the servant of life, yet in the world in which the aspirant lives life is made subordinate to form. Life nevertheless is all-conquering and form, however strong, must ultimately be destroyed. Destruction brings sorrow to those who have put their trust in form alone. But to him who has learned to trust life sorrow is alien, for he has found the secret of happiness. One with life and trusting it, he shares its freedom, knows its bliss. Pain belongs to form ; suffering is inevitable to those who are under its dominion—for form, being transient, must inevitably pass away, being mortal it must one day perish. Life is everlasting, immortal ; those who put their trust in it will conquer death and win eternal bliss.

Yet life and form are not in truth opponents, they are twin aspects of the One from which both proceed. By experience and understanding of both man finds his way to the One. This achievement is the goal of human life.

Life and form are the two pillars of the gateway leading to the abode of the One Supreme. Between and linking them is the Way which may be thought of concretely as a road, along which all feet must pass. Even the highest Gods have trodden this road—Those Seven High Intelligences in whom the seven notes or modes are perfectly made manifest. Even the One Supreme knew its joys and hardships long, long ago in universes now turned to dust.

Brute beasts, savages, civilized and cultured man, geniuses, prophets, saints, and holy men throng the road leading to eternal life, passing ever nearer to the gateway of release from the pairs of opposites, which is the goal. Beyond the gateway dwell the “just men made perfect”, the Adepts, the Spiritual Kings, in the abode of the Supreme. These mighty Ones may also be encountered on the road, having voluntarily returned to the imprisonment of life in form to help, to heal, to guide, and to inspire struggling humanity, Their younger brethren.

Although They move amongst the slowly climbing throng rarely are They seen by men; for men's eyes accustomed to the differences and divisions of the modes of manifestation of the One are blind to the light of Those who abide in unity. Nevertheless

the Great Ones are perceived by those who have begun to recognize unity amid diversity, life within form, and to live according to their vision. The Perfected Ones ever watch for those in whom this vision dawns, those who are endeavouring to tread the Way and are therefore ready to receive Their aid.

In the present age spiritually minded men abound and, becoming servants of their race, draw nearer to the Elder Brethren. In this age the veil between the outer world of form and inner world of life is growing thin. Enlightened men and women begin to pierce that veil and to enter the world of life. The Perfect Ones note these incursions, bless and inspire their younger brethren as they approach the inner realm in which They dwell.

The privilege of fellowship with Perfect Men has always been attainable by those able to perceive the unity of all that lives, the fact of Universal Brotherhood, and perceiving, live their lives in accordance with that truth.

To all who seek Their companionship, yearn to serve mankind under Them, in effect the Elder Brethren say: "Arise! Awaken! and become the Gods which you are! Live as Gods, pure, selfless and strong.

"The God, which in the real world you are, shines there with stainless purity, irradiates a selfless love, and begins to display that strength which is the promise of omnipotence.

“Amidst the impurity of the world, be pure; amidst the selfishness of humanity, serve; and amidst the weakness of man, be strong.

“Thus living, you shall find the gateway to Eternal Life. Thus serving, you shall find Us who live to serve. Thus strong, you shall receive Our strength, who have become Pillars in the temple of the omnipotent God.

“Sleeping and waking Our power shall flow through you for the service of the world. In Our Name and by Our Power you shall become healers of the world, consolers of its sorrows and inspirers of those who are able to respond to the ideal of the perfect life and to the presence of the Perfect Men.

“Your world is your harvest field, your kind its sheaves. Yours to gather them in so that the Divine Husbandman who sowed may reap into Himself not men but Gods.

“Live that all who see your life may aspire to emulate your living. Serve that those who see your service in their turn may serve. Be strong that all who see your strength may change defeat to victory.

“Such are Our rules of life. Obedience to them will bring you near to Us. An Elder awaits each one of you that He may make of you a Saviour of the World.”

CHAPTER V

The Way of Freedom. Masterhood.

THE world is a prison, the heart of man a prison cell within which his soul is confined. Through the barred window of the senses, the soul looks into the prison yard seeking escape. For many the hour of freedom is not yet, for should the bars be broken, the doors unlocked, there are still grim guardians who obstruct the way. Desire, passion, sensuality, cunning, greed, self-sufficiency, egotism, hate and pride—these are the imprisoning powers. They are indeed grim guardians, whose existence depends upon the imprisonment of the soul. Therefore strenuously they resist destruction. Fighting them but increases their strength, for the attention given to them by the imprisoned soul is the source of their vitality.

The way of escape is not by conflict with these guards. The Path to freedom does not lead outward through the prison doors, formed and entered by surrender to the faults and vices of the lower self. The path leads away from outer conflict to inward peace. The prisoner must escape from within. He

must cease to gaze outwards through the barred windows of the senses into the prison yard where only the obstacles to his freedom exist, cease to fight his vices by direct attack. Instead he must withdraw all thought from them and concentrate upon their opposite virtues and powers. Thus he will find the way within himself, will pass into a higher realm of consciousness, therein to become miraculously free.

This way is found and trodden by the practice of self-restraint, by purity of life, by aspiration, idealism and self-sacrifice. In the presence of purity desire dies. Pure love destroys passion, conquers every evil and sets free those in whom it has come to birth. Such is the way of escape from the prison of the material world, the torture of temptation, the slavery of sensuality, and the imprisonment of hate and greed.

This way is open to all. Every freed soul has trodden it. It is called the Razor-edged Path, the Path of Holiness, the Straight and Narrow Way, and "few there be that find it." Well nigh two thousand years have passed since those words were uttered. During that period mankind has progressed. Many now perceive the way of escape, yet willingly, or by force of habit, many continue in imprisonment, submitting voluntarily to the domination of desire. They are the blind who *will* not see, erring far more than younger souls *not yet awake to freedom's call*.

Although divine discontent is now felt by many souls, its meaning and significance are not yet understood. Men mistake this inexpressible longing of the inner man for a sensual appetite, a physical yearning, and seek to heal its gnawing pain by plunging more deeply into excess. They fail to recognize it as the sign that they are out-growing the pleasures which have hitherto enthralled them, the toys of their soul's infancy.

Spiritual adolescence has been reached, demanding changes, radical and positive. Self-indulgence must give way to wise asceticism, sensuality to austerity. Selfish motives must be replaced by altruism, self-seeking by philanthropy. Thus spiritual adolescence is entered. Thus the way which leads to spiritual maturity is found and trodden.

Along this way have passed Those Perfect Men who are the spiritual Rulers of the world, the true Teachers of the human race. Perfect are They in will, in love, in knowledge, manifesting perfectly these three attributes of the Supreme.

CHAPTER VI

The Master's Will :

His Love :

His Knowledge :

His Work.

THE resistless power of a Master's will arises from the innermost depths of His being, the very centre of His existence. Therein He is one with the Supreme Will, the all-pervading Power of the universe. That immanent, fundamental power is energy at rest ; it is the soul of force ; not force itself, but that by which all force exists, a basic principle within which all out-flowing and manifested power is contained. Its quality is stillness, darkness, silence. It is the foundation upon which the material worlds are built, the uttermost and final stabilizing agent in the universe, the one inexhaustible source of power. One with it, the Adept becomes incarnate will.

This self-same source exists in every man. By meditation it may be found. He who would find and tread the path to freedom, must meditate upon this source of power and strength within himself. Contemplating that, he will discover power and strength,

not as personal possessions but as products of the universal Source of power. Then will be born in him the one Will, the master-energy, the key-power both of universe and man.

The radiance of a Master's love is founded upon the fact of the unity of life. It is independent of time, unaffected by space, unlimited by form. It is an expression of an eternal principle, a fundamental attribute of the nature of existence. It is unity perfectly expressed.

Such love is effortless, unvarying, save that it ever deepens and ever grows. It is neither personally given nor personally received ; it *is*. It flows forth continually from the Master's innermost nature as a divine benediction upon all that lives. This love seeks no return ; such is alien to its nature. Sun-light does not return to the sun ; the river does not flow back to its source ; nor do the spring waters re-enter the fountain. The Master's heart is as a sun, a source, a fountain of eternal love. He Himself is as a river of love flowing from the inner source to the ocean of manifested life.

His affection evokes within his devotee the same eternal love. He links the human lover to the source of life and love ; thereafter is released through him an ever outward flow.

The Master is one with Life ; not a giver of Life, for such would indicate duality. He *is* Life, His every act the natural and perfect expression of that identity. Almost it might be said that the Master

has no existence of Himself, that as ego He has ceased to be, save as nucleus of the universal cell, proton of the cosmic atom. He is identical with Life, essential to Life, a principle in manifestation rather than an individual. Therefore He shows forth the attributes of Life in perfect spontaneity. Love is His nature, His instinct, His very essence. He is, and manifests all love.

The statement that "God is Love" is literally true, for love is unity in manifestation. Unity is an eternal principle, a root and fundamental truth. The principle of unity manifested through universal intelligence becomes universal love. Unity manifesting through the mind of man is the basis of true human love. Unity is a spiritual not a material truth, for in terms of matter unity has become diversity, its opposite by reflection. Spiritual love rests on spiritual unity not upon material union.

The story of the evolution of man may be written in terms of love. Man passes from the animal and savage state of material union and desire, to the relatively civilized, in which mind enters into the experience of love. At this stage the necessity for physical union still exists. Beyond it is that when spiritual illumination first dawns upon the personal consciousness and a higher, deeper love is perceived but not fully expressed. The need for physical union grows less but companionship remains a necessity. Beyond this again is the state of pure

spiritual love, based upon a recognition of unity, a love of Life itself.

This final stage of perfect love is reached after complete at-one-ment with life. The individual becomes an embodiment of the principle of unity, loves all things from within themselves, and experiences spiritual union with them continuously. This produces spiritual ecstasy which whilst individual is utterly impersonal and pure ; it demands neither contact nor companionship, but solitude for its full experience.

Of such nature is the Master's love : a condition, not an action : a state of consciousness, not an act : the continuous experience of unbroken ecstasy, increasing in intensity as the centuries pass and the state of absolute unity beyond time and space is approached. In that state the Logos of the System dwells, for such is the love of God, the Second Aspect of the Supreme, Love Absolute.

The Master's all-inclusive knowledge is in no sense individually possessed. Individuality has become for Him the merest film, so tenuous as to admit free communion with the One Individuality of the universe, so elastic as to include the whole. Neither knowledge nor the mental vehicle of thought is owned by Him, for to Him there is but One Knowledge, One Major Mind. In these He participates ; of each *knows* Himself as a part.

All knowledge is at His disposal because of His mental self-unification with all. The spiritual

realizations and occult acquirements of all beings at or below His level of achievement are completely His by virtue of this oneness. The deeper, greater knowledge of Those beyond Him in evolution is also at His disposal in the measure in which He can raise Himself into Their state of consciousness and reproduce within Himself Their more subtle and refined attunement with the Universal Mind.

This Major Intelligence may be said to contain or to consist of layers of knowledge, deeper layers being entered by individual minds as evolution proceeds. The higher the stage of evolution of the individual the more profound the comprehension.

The knowledge of the Adept includes those principles upon which the universe with all its multifarious phenomena is founded; those basic truths which provide the keys to all knowledge. The use of the right key reveals at once the knowledge required, and renders available almost instantaneous comprehension of any aspect of universal life, whether minute, as of atom, cell, and infusoria or far-reaching and wide, as of planets and of sun.

Thus the Adept holds the key to complete knowledge of every branch of science and in this sense is omniscient. Not that He possesses all knowledge, all facts within His consciousness, but that these are instantly available to Him, whether temporarily contained in the mind of a man as a new discovery of science, a new principle in statesmanship or

art, or in the still greater Mind in which all knowledge, past, present and future, is contained.

The keys of knowledge may be thought of as fundamental mathematical equations, expressions of natural law, abstract statements of the geometric principles upon which the universe is established, such as the relation of the diameter to the circumference of the circle. Yet they are not merely mathematical, algebraical equations or formulæ. They are life equations which are true for every stage of growth, applying equally to the seed and the whole plant and fruit, the germ cell and the completed organism. They are expressions of eternal truth and are therefore beyond yet inclusive of all change, reveal not only incipience, maturity, and finality, but totality.

Added to the possession of the keys and the power of using them, is the Adept's achievement of omnipresence. This implies His ability to focus His attention in different parts of the solar system at will. He is thus able to make direct observations concerning any subject on which detailed knowledge is sought. Further, by his achievement of oneness, He is literally one with the Source of existence and the life in all things; He is therefore able to supplement knowledge gained from external observation by understanding revealed from within.

The Master's knowledge therefore is complete; it includes comprehension of all external phenomena and perception of the hidden life processes,

the springs of growth. He is the Master Scientist, the exemplar of every seeker after truth. What He has done the scientist of the future will do, for although the progress of the leading scientists of to-day is great, actually they but scratch the surface of physics and astronomy, of chemistry and biology, of physiology and psychology, of truth as it is known by the Adept.

With all living things on earth the Adept shares His achievement, placing His power, His love, and His knowledge at the disposal of all. His work is in part to translate the universal into the particular, to bring the Power, Wisdom and Knowledge of the Supreme into increasingly intimate relation with the kingdoms of Nature below Him in evolution.

In terms of energy each Adept is a transformer of free power and its distributor to the world in a conditioned state. This work is carried out on levels of consciousness beyond the mind. Each of the three types of divine energy, manifesting as power, wisdom and knowledge, has its appropriate level of consciousness at which it is contacted in its pure state and thence relayed to the worlds below.

CHAPTER VII

The Nature of Adeptship.

THE Adept lives self-consciously in a state of timelessness. He is unconditioned and is, therefore, free. If He chooses He may sink into the relative oblivion of eternity leaving time and temporal things behind. By forsaking the universe in which His freedom has been won, He may re-enter self-consciously the unconditioned whence unconsciously He came forth.

Though the perfected man is free to choose such a course, so great is His compassion for the world, so close His unity with all that lives, that, standing on the threshold of eternity with bliss beyond conception within His reach, He refrains from entering in. Renouncing the fruits of victory, He who has learned to live in eternity voluntarily submits Himself to the imprisonment of time. He knows that by this renunciation, by sharing the imprisonment of humanity, He, knowing the way of escape, is able to bring all beings nearer to their goal. At His spiritual birth He renounced all powers and possessions ; now, on the eve of His birth into

eternity, He renounces His immediate entry into eternal life.

The Adept who thus voluntarily renounces, shares and relieves the sorrows of the world. He remains to shed light into the darkness of the worlds of time: to awaken the sleeping souls of men: to welcome the awakened spiritual neophytes and to guide them on the pathway to eternal peace.

Now that He is beyond sorrow, He can relieve it; beyond disease, He can heal it; beyond ignorance, He can dispel it; beyond personal karma,¹ He can share in the karma of others thus lightening their load. Beyond the need for action, He engages in activity impersonally as a self-conscious agent of the Will of the Supreme. He remains conditioned by His own choice, renouncing the freedom of the unconditioned state. He is a germ cell of eternal life in the body of time-imprisoned humanity. He thus takes His place amidst His emancipated Brethren in the Order of the Guardians of the Globe.

Whether the Adept be incarnate or discarnate depends upon the nature of His work. Should frequent contact with the earth and its inhabitants be necessary, He will maintain a perfect body, hidden in retreat. Should His work be extra-planetary or concerned especially with the spiritual Triads², the immortal Principles which underlie all

¹ The results of the operation of the law of cause and effect.

² Vide *The Monad* by C. W. Leadbeater; *A Study in Consciousness*, by A. Besant.

living things, then He will not use a physical body but a specially created superphysical vehicle. Death mastered, need for rebirth outgrown, perfect balance attained, karma-less, He is free to live and work with or without physical embodiment.

Should He use a physical body, its form expresses His spiritual stature to perfection. In strength, beauty, and efficiency it is perfect; nor does incarnation in it reduce in any way His superphysical activity. The body has been voluntarily assumed; voluntarily it may be laid aside.

Space no longer limits Him, nor does time imprison. In His subtler vehicles He is free to move at will throughout the solar fields. Dwelling in that duration by which time is linked to eternity, and having transcended the operation of the law of cause and effect, His daily life is free from strain or care. His physical vehicle therefore is but little marked by the passing centuries.

He needs to eat and sleep far less than normal man. His knowledge of the laws and principles which govern the manifestation of life in form: His thorough understanding of life's threefold expression through form—absorption, assimilation, and discharge, birth, maturity, and decay—enable him to sustain for long periods a perfect bodily maturity.

Though He may fulfil allotted daily tasks, personal and belonging to the Adept Brotherhood of which He is a Member, His consciousness is not

limited thereby. He is aware simultaneously throughout the fivefold Universe from the physical to the Nirvanic¹ plane. Thus He abides continuously in Nirvanic power, which is omnipotence, in Buddhic² bliss, which is omnipresence, and in mental union with the One Mind, which is omniscience. These attributes of the Supreme He manifests most perfectly through physical conduct, feeling, and thought respectively; for in Him the higher and lower triads are one, as represented symbolically by the interlaced triangles.

Such in part, is the living Adept; of such consists the Inner Government of the World, which therefore is All-powerful, All-wise, and All-knowing.

¹ The spiritual. Vide *Nirvana*, by G. S. Arundale.

² The plane of the Christ Consciousness, the source of wisdom and intuition.

CHAPTER VIII

The Great White Brotherhood.

Its Sevenfold Work.

The Way to the Masters.

Their Daily Life and Activity.

THE triune powers inherent in all creation reach a high degree of self-conscious expression in and through the Adept. Still more perfect and more powerful is their expression in and through the One Selfhood of the Great White Brotherhood of which the Adept is a part. In essence this group is a unit, the spiritual germ cell of the whole body of humanity. In this glorious company of the Adepts the threefold attributes manifest through seven permutations.

This Occult Hierarchy, like the universe and man, is a septenate. Each of the seven aspects operates directly upon its appropriate level of consciousness from the highest spiritual plane to the physical. Each also is expressed through a type of activity corresponding to one of the seven streams of force—the seven Rays—outflowing from the central Source of Power and Life and Light. Yet the whole

Brotherhood is one, an expression of One Will, One Wisdom, and One Intelligence.

When the human Monad¹ descends towards physical humanity, subhuman group consciousness precedes human self-consciousness. The intelligence incarnate in the mineral, plant, and animal kingdoms is not individual, but collective. In the mineral world groupings occur, each of which is a quasi-individual consciousness in which many types of metals and jewels are blended according to their ray. The grouping has no reference to geographical location, for physical incarnation of a group consciousness may occur at widely separated parts of the globe.

In the vegetable kingdom divisions become more clearly marked, and still more so in the animal, for there the stage of true individuality is approached. Through association with humanity, the domestic animal outgrows the group system and attains to human individuality or ego-hood.² Each human ego is a manifestation of an individualized "portion" of the One Spiritual Major Consciousness of the universe; it is a self-existing microcosm.

In the human kingdom that self-existence is slowly brought to perfection until the man becomes the Adept. He then surrenders His separate selfhood, voluntarily returning to group consciousness. Nevertheless this surrender entails no loss of

¹ The spiritual unit. The divine spark. The "*metaphysical* I".

² Vide *A Study in Consciousness*, by A. Besant.

individuality, for paradoxically, fusion with the whole intensifies the self-existence of the part.

The Adept is both One alone and *the* One Alone. He is one with all life, one with all form, with the river and the ocean, with the river banks and the ocean bed ; one with the source, one with the goal ; yet He Himself remains. He is the apotheosis of both group and individual consciousness.

Similarly, although each Adept on a single planet is individual, the Brotherhood of Adepts constitutes one consciousness. The planetary Adept unit is a manifestation of the major unit which is the Adept Brotherhood of the solar system reflected in the terrestrial Brotherhood microcosmically. The Great White Brotherhood on earth is also lit by a Sun, the greatest of all Its Adepts, Its Source of Power, of Life, and Light, so far as Its group or unit existence and activity are concerned. Within the body of the Brotherhood there are Adepts of varying grades, just as in the solar system there are planets at various stages of evolution and distance from the sun.

Each of the seven states of consciousness is reflected in the Brotherhood, not only in and through each individual Adept who enters and masters every state, but in the whole great Company through Its seven divisions and departments of activity. Each department is presided over by an Adept who is the Lord of the type of consciousness and Director of its manifestation.

The Brotherhood thus includes Lords of Will or Power, direct Agents of the Spiritual Will of the universe, which manifests predominantly through the Supreme Ruler of planetary life, the spiritual KING. The Lords of Power awaken the spiritual Will within every form and by blending and modifying types in the four kingdoms assist Nature to produce the perfect form.

The Lords of Intuition awaken the wisdom or intuitive consciousness in all living things and perfect its expression in man through spiritual quickening and by the inculcation of ethical and spiritual ideals. This function reaches its apotheosis in the Great World Teacher, who in successive epochs, appears amongst men as a World Saviour and Founder of world faiths.

The Lords of Intellect awaken the synthetic abstract mind in man, preparing it as a chalice¹ to receive the Wine of the One Life of the Supreme. As that precious draught is received, the power of intuitive perception is awakened and developed. The upward flowing lines which form the chalice symbolize the aspiration of the soul and the unification of all the aspects of the personal consciousness, whilst the cup itself represents the product of their fusion. Meditation, adoration, aspiration, these are the forces by which the chalice

¹ Mystically, the causal body, vehicle of abstract intelligence, is the Holy Grail. All Adepts and especially These Lords are the Knights of the Grail. MONTSALVAT is the higher consciousness in which They dwell.

is elevated, symbolizing human nature offered to the Divine.

The response is unfailing, and gradually, even at the present time, the chalice of the human intellect is being filled with the Wine of the One Life, and consequently, the new power of interior perception known as intuition is developing. Externally the Lords of Intellect assist in the development of the synthetic mind, inspire man to cultural development, brotherhood, and peace.

The Lords of Beauty help to build between concrete and abstract intellect the bridge which links the material, mortal man, individually and racially with the immortal Spiritual Self. Fifth Race¹ man must cross that bridge at will, in full consciousness, and learn to function in the abstract, synthetic mind.

In this way the Lords of Beauty assist the manifestation of the spiritual through the material, blending the two. They nourish in the soul of man every aspiration towards beauty, inspire artist and craftsman, that human life and civilization may become increasingly beautiful.

The Lords of the Concrete Mind awaken and expand the mind of man, inspiring the research worker to the discovery of new facts and principles in science and the inventor in their application for the advance of civilization. The scientist, inspired by the Lords of Knowledge, is the moulder of the

¹ The Aryan with all its branches.

thought of humanity in this age; in co-operation with the artist, he will be the builder of civilizations in the age which is to come.

The Lords of Idealism light and tend the fires of enthusiasm in the reformer's heart. They keep alive the mystic flame, the yearning of the devotee for union. Through vision and illumination, They lead the saint to seership, the seer to union with God.

The Lords of Action preserve throughout the ages the power, the wisdom, the beauty, the knowledge and the idealism of the Ancient Mysteries: prepare one day to restore their rituals to the world as dramatic enactments, symbolical and allegorical expressions of eternal truth. They link the highest spiritual will with its densest vehicle, the physical body, and inspire its expression in ordered activity, precision and grace. They lead humanity towards the development of a perfect political and social order.

Each of the Lords of the sevenfold manifestation of the Supreme thus functions through an inner and an outer activity. Each quickens life and also moulds form: awakens consciousness and assists in its manifestation. The Great White Brotherhood therefore performs a dual task; It is one with the consciousness in every form, helping its unfoldment by inspiration from within; also It moulds and beautifies the form itself through ministration from without. Since the childhood of humanity in far off Lemurian days the Great White Brotherhood

has thus ministered to the Divine in Nature and in man. Thus it will continue to serve through a thousand centuries until, at the close of this world's day, its task is done.

Humanity is not denied the privilege of conscious participation in certain of the manifold activities of the Adept Brotherhood. All true servants of the race are co-servants with Them, unconscious though they may be of such collaboration.

The way is open to-day as ever to communion with them—a way which each man may find and tread if he will. This way may best be found by sharing in Their work; by serving as They serve, by renouncing self and selfishness as They have done, and by living for the fulfilment of the One Will as perpetually They live.

Thus man may draw near to the Masters; thus an individual may reach His Master's feet.

In His Master's Presence the neophyte finds the ideation of all humanity, the Perfect Man. In the Adept he perceives in their perfection the attributes of the 'seven Lords, whilst through them all will shine the special qualities of his own ray or temperament, the mutual possession of which draws together Master and neophyte.

Thus, if the Master be a Lord of Love, divine Love will be incarnate in Him; divine Compassion will dwell in Him and be revealed in every glance and word and deed. Nevertheless, being a Perfect Man, He is also a Lord of Will able to make manifest

the divine omnipotence. He is too the master philosopher, scientist, artist, and idealist. Yet, since He is Lord of Love, these other powers will be irradiated by that especial quality.

Similarly, a Lord of Will is strength personified, courage, kingship, majesty. At the same time, the other attributes, Love, Understanding, Beauty, Knowledge, Idealism, and Ordered Activity have reached their highest expression in Him.

The Adept consciousness dwells in Nirvanic realms, where time and space are not. From this lofty realm, as from the summit of a lighthouse tower, the Adept sheds His light upon the world continuously, to guide His younger brethren over the stormy sea of life. This light shines steadily, its radiance increasing as the centuries pass.

The Adept is thus actively engaged on all the seven planes of consciousness, shining and serving in each, liberating His power where it is needed most. He is visited physically in His retreat only by the chosen few. They see Him as a cultured, spiritual man with great beauty of face and of form, a Christ-like demeanour, a kingly bearing, and the greatest dignity.

Adepts either dwell in mountain fastnesses or hide Their homes from human eyes by means of occult power. Certain of Them live in the Himalayan and trans-Himalayan ranges. Others are sheltered by Mount Lebanon, the Transylvanian peaks and the Nilgiri Hills. Although the members

of the Great White Brotherhood are thus separated physically, in consciousness They are One, acting as a unit at all times with perfect co-ordination and precision.

The neophyte approaching the home of an Adept may find Him engaged in physical activity, His correspondence, the management of His physical affairs, reading in His library, addressing groups of pupils, eating, sleeping, or perhaps playing upon some musical instrument. Or, He may be found abroad, on horseback perchance, visiting other Adepts. He may be found apparently in a deep sleep, seated in His room or in some secluded corner of His garden, His consciousness withdrawn and free in other parts of the earth, perhaps attending conferences of the Brotherhood or carrying out the superphysical duties of His office within the Occult Hierarchy.

The Adept's activities are carried out with perfect grace and ease, with a minimum of effort and a maximum of efficiency. All that he does is perfectly accomplished. Attention to physical life in no way diminishes or disturbs His superphysical and spiritual consciousness, for His physical body demands the minimum of attention and direction, being trained to an automatic and perfect obedience.

Such in part are the living Adepts; such in part the nature of Their individual and co-ordinated activities.

The power to achieve this state of spiritual perfection which is omnipotence, omnipresence and omniscience, lies within every man, germinally these faculties exist in all. They are the inherent realities of the immortal Self.

During man's spiritual infancy in savage and semi-civilized communities, he is normally unaware of the existence within him of innate qualities. In the spiritual childhood of the civilized man the threefold powers begin to manifest in his daily life. A moral sense develops, duty is acknowledged, at least as an ideal if not yet as a practice, and the voice of conscience begins to make itself heard. During the period of spiritual adolescence the light of beauty, unity and brotherhood dawn upon the human consciousness. The man perceives and admires in others the qualities of idealism and altruism, and gradually adopts them as guiding principles of his life.

At this stage the attention of the Teacher is directed towards the spiritually awakening individual. This Great One fructifies his¹ latent spiritual attributes and inspires him to their practice in life. The neophyte, usually unaware of this assistance, experiences a broadening of his sympathies, a deepening of his culture. Universal love awakens in him, and he becomes inspired to express it in service to his fellowmen. Gradually, subtly, almost unconsciously, personal and selfish motives give

¹ The masculine is used only for convenience.

place to the ideal of the welfare of the world, until at last service becomes the keynote of his life.

Then he has found the "Way," is ready to become a pupil of the Master, and later a member of the outer ranks of the Great White Brotherhood.



CHAPTER IX

The Life of the Pupil.
His Acceptance and his Work.
Occultism for Western Men;
Business, Art, and Education.

ENTRY into the presence of the Teacher generally occurs during the sleep of the physical body. The soul, thus free, is drawn by spiritual affinity into the Teacher's presence. He then stands face to face with that Elder Brother who has watched and waited for him until this moment, who has "loved the pilgrim soul in him". Responding to the Master's call to serve side by side with Him, kneeling humbly before Him, the pupil receives the blessing of One who is not only perfect Teacher, but also perfect Priest. He is then warned of trials to come, advised in the moulding of his character, and instructed in the spiritual possibilities arising from this first experience.

Awakening from sleep, though he may not remember the occurrence, he is conscious of a new joy and a new power in life. More experienced fellow pupils will acknowledge him and, if necessary, a

senior will inform him physically of the inner event and its significance. Thereafter, whilst still living in the outer world, he is no longer entirely of it. The inner worlds and the inner life claim increasingly his interest and attention.

His Master's influence now plays continually about him, spiritually vivifying many in the outer world with whom he comes into contact. As it plays through him, it arouses his own spiritual potentialities and creates wider channels for the flow of spiritual power.

Many trials assail the neophyte, for he must be tested in the fire of life. His highest and his lowest attributes manifest themselves with increasing force; the highest, that he may more efficiently serve; the lowest, that, facing and conquering them, he may be purified. Since the flow of the Master's power stimulates both good and bad qualities, it is necessary that faults shall be reduced to a minimum before the Master dares to submit a pupil to such strain. Unless the soul be strong and pure the man may fail and his progress be delayed for many lives.

Success in conquering the lower nature comes sooner or later according to the strength of the soul, and progress made in past lives. Then he is called again into the presence of his Master who has watched and guided him through the period of his probation. If the lower self has lost all power to ensnare and bind the higher, if self has given way to service, selfishness to love, if sensuality has been

replaced by purity, desire by will, then his Master draws the soul thus purified into His own pure and perfect heart, absorbing him temporarily into union with His innermost Self.

In that deepest, highest unity those who were two become one. The pupil emerges from such an experience temporarily transfigured. The Adept that he may soon become, shines forth in him prophetically. His Master's spiritual perfection shines about him, whilst the disciple's spiritual qualities and characteristics are drawn into and displayed by the Master.

Blessed union, closest intimacy, deepest love, wondrous bliss, these "the accepted" knows in that experience when for him time is not, nor space, nor separateness, and he is one with Life Itself and knows It as everlasting, all-pervading and indivisible.

Thereafter the accepted disciple strives to hold continuously within his waking consciousness, the experience of unity with His Master. He learns to live more and more at the centre of his existence than at its circumference. He discovers that spiritual realization cannot be sustained if the attention is focused continually upon worldly things. The outer happenings of life, the ever-changing restless activities of men, represent the very opposite of the interior calm and equipoise of the eternal to which he now aspires to attain. Therefore the pupil must continually withdraw himself from the temporal, must form the habit of resistance

to its attractions, and reduce his contact with it to the minimum necessary for his service to the world. Unless he does this he is constantly distracted ; his mind acquires a habit of restless activity, and he is unable steadily to hold his attention upon the realities of the inner life. Although he must abstract himself from the transient and affirm his identity with the eternal, this must not interfere with or reduce his efficiency in the outer world. He must now learn to live from within outwards, to perfect the technique of the art of being in the world but not of it.

Modern western occultism differs in this respect from ancient and eastern yoga. The possibility of physical retirement is almost precluded in the West, and the occult life must be lived amidst the distractions and temptations of the outer world. This can be done successfully only by the acquirement of the habit of detachment from physical surroundings, by forming an inherent mental attitude of increasing self-identification with the realities of the inner world. The neophyte, not able to retire to a cave or cell, must look upon the world as his ashrama¹ and learn to lead the hermit's life mentally and spiritually whilst dwelling and working amongst men.

The world greatly needs the presence and the influence of spiritually minded men and women at the present time. The tendency towards selfishness

¹ Ashrama : in the East, the cell, cave or dwelling place of a saint, hermit, or Adept.

and materialism is still strong, and though, perhaps, the lowest level has been reached, there are all too few among mankind who are consciously treading the upward path. These few are needed as a leavening influence and therefore they must live among men.

The pupil should therefore regard himself as a centre of spiritual force, a germ cell in the body of humanity. He must show forth the spiritual attitude throughout his whole life ; the spiritual and therefore unselfish motive in his actions, and must inculcate similar behaviour wherever possible among his associates. He must be an active and positive agent, alert to perceive and take opportunities as they arise. Further, he must seek those who by personal contact can be led to the spiritual life. Yet he must work impersonally and endeavour to leave the hall-mark of spirituality upon all that he does.

The occult life is not a dream, nor is it a matter of a routine of meditation. It consists in the continuous exertion of power and influence in the direction of brotherhood, philanthropy, unselfishness, self-control and purity. It is, in fact, a life of unceasing hard work. Even recreation must be put to good purpose, as the pupil positively and continually makes use of his spiritual powers. When for example, he attends a concert, a theatre or a social gathering, outflowing spiritual power may irradiate crowds of people, vivifying and awakening

their higher selves. The lives of people may be changed by personal contact with a pupil ; whilst he himself will become an increasingly potent centre of the spiritual power as he lives his life of pupilhood.

The thoughts of the western pupil must be closely guarded, daily and hourly, since they affect the consciousness of his Master. Especially is this important for those who engage in business, for their occupation demands concentration on material matters. Those who are not so occupied have an even more difficult task, for, less concentration being demanded from them in the daily round, their minds are more susceptible to the thought currents around them and tend to reflect into their consciousness the trivial, often unpleasant, thought atmosphere of their environment. Hence the necessity for the steady practice of thought-control.

The pupil must have only a detached interest in the smaller affairs of the world. Knowledge of daily events is useful in enabling him to help where needed, but he must not allow his interest to be absorbed. The major part of his consciousness must be fixed upon his Master, upon his work for the world, his spiritual ideals, and upon his task of character development. He must become capable of unwavering concentration upon any of these, continually guarding his consciousness against the intrusion of worldly and impure thoughts. His mind

must become a sanctuary within the temple of his personality and he must maintain it as such.

Business activity, rightly used, is excellent training for the occultist. The pupil who is engaged in the business world should aim at the highest efficiency and accuracy in all his work. The spiritual life demands for its success both mental accuracy and physical expertness. The warehouse and the office are ideal training grounds wherein these qualities may be developed.

The arts offer equally valuable opportunities. The artist pupil must seek to establish regularity and order in his life and work. The so-called "temperament" of the artist, though often indulged by those who have not definitely accepted the ideal of the Path, must be severely curbed by the pupil. He must rise superior to moods and seek to become a perfect embodiment of the Great Artist of the universe, who is continually at work. Mental and moral control may be more difficult for the artist, but there is no excuse for laxity in these directions for the pupil of the Master. Not only must his own life be spotlessly pure, his mind ordered and practical, but he must stand out amidst his fellow artists as an example of pure living and of utter devotion to the highest ideals of his art.

Spirituality in art is one of the great needs of the time. Spiritualized science is already appearing and must be complemented by spiritualized art. The real life in Nature, the spiritual verities,

abstract truths, experiences in consciousness, inner vision and a continual appeal to all that is highest in mankind, must find expression in the art of to-day and to-morrow. The artist pupil of the Master is magnificently equipped for this expression as he has an unlimited source of inspiration always available. Contact with his Master's consciousness, strengthened continually by meditation and work done in His name, awakens the fire of genius in the pupil and opens the channels for its expression through brain and body.

A pupil who is an educator has magnificent opportunities, for through his relation to his Master, all his charges are brought into direct contact with Him. Continual self-recollectedness whilst surrounded by the details of work, is the most important factor in enabling the teacher to link his school and its scholars with the Great White Brotherhood. This great Body has its educational department, the Members of which seek to inspire all outer educational institutions with spiritual idealism. In this work the teacher-pupil can play an important and effective part. By forming the habit of withdrawing mentally from the routine of scholastic life, and by opening his consciousness to that of his Master and of the Hierarchy, he is inspired to exert an influence in particular directions. Through the open channels of his consciousness the life of the Master and of the Brotherhood flows into the scholars and the school.

In his daily life such a pupil must stand out clearly as a model of the spiritually minded educator, as a practical idealist amongst his fellow teachers, and as a pattern of clean, healthy, and virile living to the scholars. He should also seek amongst his pupils those who have links with the Brotherhood, form friendship with them, so that later in life, they too may be inspired and helped to tread the Path. Many such egos are taking incarnation at the present time, and it will become the duty of the teacher-pupil to guide them in the search for the Master, to which in later life their past experiences will impel them.

All pupils of the Master, however employed, should similarly watch for those who display promise of joining their ranks. They should regard themselves as harvesters of the Brotherhood.

CHAPTER X

Discipleship.

The Mystical and the

Occult Life of the Disciple.

The Vision of the Whole.

DISCIPLESHIP concerns chiefly the evolution of the ego. It marks the beginning of a new cycle which reaches its nadir at the first great Initiation, when spiritually a new birth occurs. The interval between the entry on to the probationary Path and the first Initiation corresponds to the gestatory period which precedes physical birth. At probation the Master vivifies the germinal buddhic "cell" in the causal¹ body, linking it to the buddhic² vehicle, which in its turn is awakened sufficiently to respond to the influence of the universal Buddhi. This influence flows into or, rather, wells up within the buddhic vehicle, quickening its evolution. It also vivifies the buddhic "cell" or star in the

¹The shining Augoeides, the immortal body of the ego of man at the level of the abstract mind; the third aspect of the microcosmic logos.

²The body of the Christ Consciousness in man, the source of intuition. The second aspect.

causal body, thereby opening up the ego to buddhic consciousness. The ego in its turn attempts to express the results of these processes in the personality, through which it gains further enrichment from the educative experiences of personal life now lived with increasing intensity and vividness.

The development and expression in action of buddhic consciousness should therefore be the keynote of the life of the disciple. He should try to attain an increasingly vivid realization of divine Life within all forms, of the unity or oneness of that Life, and of his own identity therewith. This realization expresses itself through the mind as intuition, through the emotions as an expansion of the capacity for love and friendship, and physically as impersonality. Since Life is one, personal limitations and personal expressions of that Life are of small importance. As almost all the difficulties of human life arise from the personal attitude, impersonality is seen with increasing clearness as the great means of overcoming them.

The ego of the disciple thus becomes a centre of growth, a synthesis of the higher buddhic unfoldment and the lower personal development resulting from experience. The causal body is as a womb in which the embryonic buddhic being or Initiate develops. The new birth depends in great measure upon the existence of harmony between the higher and the lower, between ideal and conduct, vision and action. The disciple must endeavour to live

his ideals for, if he fails, either the birth of the buddhic "child" will be delayed, or its *ex utero* development marred by imperfections.

He should endeavour to unify the aspects of his consciousness and strive for wholeness from the buddhic to the physical level. Action, feeling, thought, realization and inspiration should be blended harmoniously, forming a fivefold unit, a synthetic whole capable of co-ordinated action. The attainment of egoic consciousness in the brain is important, and the disciple should work to gain the faculty of thinking and acting more and more as an ego and less and less as a personality. Only after he has established himself firmly in egoic consciousness may he hope to attain to buddhic self-realization.

Beyond Buddhi is Atma¹ which in its turn must be entered and the atmik vehicle be developed. This is the work of the Initiate in the new cycle which opens after the first Initiation.² The buddhic vehicle now becomes the womb in which the atmik embryo is to develop and from which it will later be "born". Beyond the Atma is Anupadaka³ and still higher Adi; these become successively matrix, embryo, and new-born being. With each birth the abiding place of the consciousness is raised one

¹The first aspect, the spiritual will, the apex of the spiritual triangle which is a reproduction in man of the Three Aspects of the Trinity of the Logos.

² Vide *The Masters and the Path*, by C. W. Leadbeater.

³The two highest planes of Nature.

stage and the Adept learns to function consciously in and from these levels as further Initiations are taken.

Such is the spiritual mountain to the lower slopes of which the pupil has won his way. If he is successful, and that depends entirely upon himself, he will gradually climb to the summit. His Elders will inspire, guide, and strengthen him, but the actual effort of climbing must be his alone. The Master is as a fellow traveller who, having gone before, offers the results of His experience to those who follow after.

This offering of the products of experience is not entirely an external process. The Master has attained to full conscious unity with the Life within every form; therefore He knows Himself as one with the Life in the pupil. Through the unity and self-identification of His larger consciousness with that of the pupil, He is able to help him from within. He permits the pupil to share in and use His consciousness and attainments to the extent of his capacity.

The relationship between Master and pupil is therefore a dual one; it consists of an interior union and communion, and an external inspiration, guidance and even moulding of the personality. Of these the former is continuous from the moment of probation, and the pupil should by meditation bring the realization of it into his waking consciousness; firstly that he may experience the upliftment

and inspiration of union with the consciousness of the Master and, secondly, that he may more effectively express its result in his daily life.

The Master's external inspiration and use of the pupil as a channel is also a dual process. A continuous flow of the Master's life in terms of buddhic influence—compassion and love—is established in the pupil in the degree in which he is conscious of his unity with the Master and lives in His presence. Also, upon occasion, the Master directs externally applied power, inspiration and blessing through the ego and personality of the pupil, to the outer world. The perfect pupil is one who is capable of the maximum of response to these influences and in whom resistance to this dual process is reduced to a minimum.

Later follows the pupil's gradual self-establishment in the everlasting, all-pervading Atmic Power which is Nirvana, a process only completed after Adeptship. To aid in this, His Master shares with him His own Nirvanic life in the measure in which the pupil can enter it. By so doing He attunes more closely the ego with the Monad, the eternal divine spark. Thereafter the pupil meditates from the egoic centre, reaching upwards continually to the Monad, seeking union therewith.

During this phase of development, the Master's higher consciousness serves as matrix to that of His accepted disciple. As in physical pre-natal life, the protection of the mother's womb and of her

subtle bodies assists the ego to enter and gradually become conscious in his growing vehicles, so also the Master is as a spiritual parent, within whose consciousness and influence the Monad enters and becomes conscious in the developing buddhic and causal bodies. Thus by including the pupil within His consciousness at acceptance the Master fructifies the germ of all spiritual qualities, and makes possible the experience of monadic consciousness.

The stage of acceptance is, therefore, of great importance in the evolution of the individual. The fact of the unity of all life and of all consciousness renders it also of great importance to the race; for he who treads the Path moves not away from his fellow men, but towards closer self-identification with them. Every spiritual experience of those upon the Path is reflected in every human being in varying degrees according to the power of response in each. At each expansion and illumination, a light shines forth throughout the egoic world, illuminating every ego, as morning sunshine lights up the peaks of a mountain range.

The majority of human egos, though awake within, have not yet attained egoic self-consciousness. Their response to such vivifying influence is slight yet definite; their attainment of egoic self-consciousness is brought nearer in time.

At each step upon the Path the neophyte becomes egoically more powerful, shines with greater luminosity on the higher planes, and develops a greater

quickenings power. The Adept most potently radiates power, light, and love upon all living things, human, sub-human, and angelic. His service to His pupils is an act in time. His service to Life is everlasting, part of His continuous ministration to all that lives.

When once the whole being of the pupil has been consecrated to the service of the world and to His Master, His consciousness becomes the base from which all work is done. The pupil lives and works within the omnipresence of the Master, who may be likened to the Sun, with disciples as encircling globes, held and sustained in their orbits by His power. The Master, the Giver of Life, Light, and Power; they, the imperfect manifestations of the same triplicity, developing rapidly under His influence towards that perfection which He has attained. He, as Solar Logos; they, as planetary logoi, the whole foreshadowing the solar system over which He with their collaboration will preside, when He attains to the stature of a Solar God.

As under such conditions, the neophyte unfolds his spiritual and occult powers, the necessity for attendance upon the Master in His ashram decreases. Yet the Master frequently invites His disciple into His bodily presence. The visitor thus privileged experiences an intensification of all his powers, particularly of his will to achieve. The attunement between Master and disciple is, for the time, perfect, for the disciple's subtler bodies are

within the Master's aura. A spiritual fusion, a union of the two individualities takes place, and the pupil in so far as is possible to him may be said to become temporarily Adept. His spiritual consciousness expands to its extreme limits, his aura enlarges, flashes, and scintillates, shining for the time being in a resemblance of that of the Master. In this intimate communion and mutual attunement the disciple feels his whole being expand; he experiences intense happiness as if his soul were singing with joy.

Deep within him a profound stillness reigns, an utter silence as of the unmanifest. In his Master's Presence, the disciple discovers the immovable stability, unshakable equipoise in which his highest Self abides; knows, if but for a moment, the micro-cosmic transcendent God which "remains" after a fragment of Itself—as Monad—has pervaded space—ego and personality—to become the Immanent God therein.¹

This expansion of consciousness, the deep happiness and the inner stillness that often persist for many days after such an experience, are indeed sure signs to the disciple of an event which may not be remembered in detail on awakening. The memory of the Master, brought into the consciousness on waking, is frequently without form, being translated as the vision of a glowing and radiant light as of a

¹ Cf. *Bhagavad Gita*. "Having pervaded this universe with a fragment of Myself, I remain."

spiritual sun. True, behind this remembrance, there is the knowledge of His appearance, His personality, His perfect understanding of every aspect of the disciple's nature. The sense of complete and perfect friendship is received together with the profound reverence which the accepted pupil feels. The outstanding experience however is of light, happiness, inspiration, new ideas and concepts of his work, of strength and capacity to solve all problems, to master all weaknesses, and of renewed determination to grow as swiftly as possible into the likeness of the Master.

Part of the training of the disciple consists of opening his brain consciousness to these experiences by means of meditation, of developing the power accurately to remember the Master's words, truly to interpret His suggestions, of establishing and setting in motion the machinery of inspiration and genius so that he can draw them down into his personality at will.

At this stage the golden light of *Buddhi*¹ pervades the disciple's experiences in the higher worlds. A sense of omnipresence and a power of self-projection in thought to distant places begins to develop. The Master Himself is seen as the apotheosis of the buddhic consciousness, as a resplendent Being of golden light. Exalted by this vision the disciple

¹ At the causal level, the colours of the spectrum are seen, at the buddhic chiefly a white-gold, and at the atmic white only, we are informed.

expands his own consciousness in an attempt to share in His Master's achievement of unity with Life, His omnipresence, to become merged as He is merged in the whole Life of the solar system. To him that Life resembles a golden liquid fire everywhere present and flowing throughout all worlds. Despite the universal diffusion of this Life, it appears to flow along prescribed channels, which resemble somewhat the arterial and venal circulatory system in the human body. Arteries, veins and minute capillaries convey the Life of God throughout and beyond the whole material universe. This living, glowing net or web of the One Life appears to consist of miniature centres or suns moving so rapidly as to produce the effect of continuous streams. Each life particle is indeed a sun, a part and yet the whole, a centre of the One Life and yet that Life itself in all its completeness.

Somewhere amidst these myriad suns there is a Major, higher-dimensional Sun, One which includes them all, unseen yet known, the Heart of every miniature sun. Because of this fact the chief experience is of unity with an all-pervading essence, unnamable and beyond the full grasp of the disciple's consciousness. Each attempt to comprehend it in meditation brings him nearer to the Master who is seen gloriously transfigured within the golden Sea of Life, one with the Life in every form, a perfect manifestation of omnipresent Divinity.

CHAPTER XI

Imperfect Perfection.

The Work of the Disciple.

The Necessity for Purity.

Universal Love.

THE essential facts concerning Adeptship refer less to bodily or personal perfection than to the complete unfoldment of consciousness. All perfection is necessarily relative. The body and outward personality of even the highest Adept, though perfect from the human point of view, still contain imperfections. These are inherent in the matter of which the bodies are built, and in the general consciousness of humanity at the mental and emotional levels. The personality of the Adept is still conditioned, therefore, by the evolutionary stage of the globe on which He lives. Paradoxical as it may seem, the quality of perfection is itself undergoing evolution, so that, by reason of the general evolution of the globe, the Adept of to-day is more "perfect" than the Adept of a million years ago.

Adept consciousness, however, being extra-planetary, is less conditioned by the matter of the globe than are His personal vehicles. The Adept is

consciously one with the Major Intelligence of the solar system and is therefore relatively free from the limitations of any particular globe. As His evolution proceeds He enters into union with the Life of the solar system and, eventually, with its Power. Thus united with the Solar Trinity, the consciousness is practically free of individual limitations. At the same time, however, the expression of such expanded consciousness, through a personality on a planet, is limited and made imperfect by the conditions on that planet, the degree of development of planetary matter and consciousness.

The disciple should therefore more especially direct his thoughts towards the consciousness of his Master than His personality. Being one with that consciousness, he shares in the fullest measure possible to him the Master's unity with the Major Intelligence, Life and Power of the solar system. He should meditate, therefore, more upon the One Consciousness of the Supreme, than upon any particular Adept. He may reach up in love and veneration towards His Master and so pass from personal to egoic, and from egoic to universal consciousness.

When the pupil was on probation a link was formed between him and his Master which ensures the possibility of communion at will. At acceptance the consciousness of both became blended, and at the stage of Sonship¹ an exceedingly close interior unity is attained. Though fully conscious of this as

¹ Vide *The Masters and the Path*, by C. W. Leadbeater.

an ego, the pupil is at first but dimly aware of it in his brain. Part of his work as a pupil is to bring into the brain consciousness the knowledge of this relationship, to develop the power of entering the Master's consciousness at will.

This is achieved by daily meditation and by living a special mode of life. The meditation consists in directing the consciousness with the full power of the will towards the Master, with the intent to become one with Him and through Him with the universal consciousness. The method will differ according to the temperament or Ray of the pupil. In some the "will to succeed" will predominate, in others love and compassion, some will use thought and reason, others again adoration and worship, each pupil finding for himself his own way to the consciousness of the Master.

The Master in His turn is instantly aware of the directed meditation and answers the pupil's thought, inspires him, and guides his efforts. The Master rarely speaks to the pupil during meditation, but floods the ego, and through it the personality, with power and light and blessing.

Gradually the pupil breaks through the limitations of his brain and temperament which prevent this egoic intercourse from becoming physically conscious on his part, and finds himself able to contact his Master's consciousness at will. Thereafter daily meditative communion with the Master is established.

Failing this daily practice or more regular meditative exercises, the personality of the pupil remains divorced from the ego so far as consciousness is concerned; he feels no contact with the Master and the relationship loses its reality. Under such conditions the pupil's usefulness to the Master as a channel for His influence is greatly diminished.

In his daily life the pupil practises continual recollectedness, never permitting any external circumstance wholly to absorb his attention. Ideally the fact of his pupilhood occupies a permanent position in his mind, so that it continually influences his thought, feeling, speech, and conduct. By these two habits, meditation and recollectedness in daily life, the pupil may bring his personal consciousness into permanent contact with that of the Master and live in the unbroken realization of their relationship. When this is achieved he will have become the perfect pupil and be ready to enter the next phase of his occult life, in which he will be spiritually reborn.

The Master's consciousness includes that of all His pupils, since for Him knowledge of the relationship is unbroken. He sees them all as parts of Himself, shares in their failures as in their successes. They are to Him as planets to a sun, He to them as a sun to its planets.

The pupil's life is a sacred one, for though living in the world he is not of it. He learns to dwell in the inviolable sanctuary of his own purified and

consecrated heart. He is a temple wherein the powers of his spiritual nature are enshrined, where truth is revealed, and from whence these are given to the world.

The preservation of the inviolability of that sanctuary is of the utmost importance to the pupil. If he permits the entry of worldly and profane thoughts, feelings, and actions, he suffers a loss of power, and his vision of truth is clouded.

He does not draw those whom he would help into his own spiritual dwelling place, but helps them to find the sanctuary of power and truth within themselves, directing them to its discovery, not to a vicarious enjoyment of his attainment. Power and truth lavished unduly upon them might prove a hindrance in their growth, for each must discover his own inherent spirituality and develop his own power. The pupil is therefore inwardly detached from men and things, knowing that each has within himself his own all-sufficient Light.

His conduct before the world must mirror the ideals to which he is self-dedicated. There must be a minimum of conflict between his outer and inner life, for conflict in the pupil leads to transgression in any who look to him for light and truth. Seeing the diversity between his ideals and his conduct, such would assume a similar latitude. Thus instead of being a light amidst the darkness, the pupil would make the darkness still more deep.

Constant watchfulness, the habit of retirement into the inner sanctuary, a fearless espousal of the cause of truth and of righteousness, are essential in the pupil's life. He must not heed the words of others, however high their place, if they tend to weaken his adherence to that cause. His own inner Light is his sure illumination, his unfailing guide. Towards that Light he journeys day by day, year by year, until he *becomes* the Light itself. Daily, as the years pass, he must let It shine through all his life and work, rendering himself ever more translucent to its rays. Light is truth and truth is light; the pupil's pathway is a path of light.

As his life is one with that of the Master, his actions must worthily represent that association. No thought, feeling, or activity must be allowed which would sully the perfect purity of the Master's life and consciousness. The moment there is impurity in the pupil's life a barrier is formed; instinctively the Master's consciousness withdraws from that with which He has no vibrational sympathy. The Master feels this shrinking almost as a shock, for, by the closing of the channel, which is often sudden, the stream of His outflowing life is dammed. His force withdraws, seeking purer outlets until the impurity is removed and the channel restored.

The pupil must aspire to perfect purity, which may be won by the contemplation of inward truth. His consciousness must be so firmly established in truth that impurity, which is relative untruth, can

find no abode therein. Impurity is not overcome by conflict with its cause—an impure thought, feeling, or physical experience—but by withdrawing into the realm of the utterly pure, into the whiteness of truth.

Impurity is the source of the continual warring of the members of the body and only when it is overcome is strife abolished. It implies separateness, for without division it could not exist. Therefore it is a denial of truth, for division is the opposite of unity, the final truth. Impurity destroys clear thinking, sullies love, and profanes the body, the earthly temple of the indwelling God. It implies a personal attitude towards life, exclusiveness in the affections, and separateness in conduct, thereby being the antithesis of truth, which is impersonal and includes the whole. The life which is perfectly pure appertains to the eternal.

The pupil, part of whose training is to live in the outer world amongst impurity and separateness, must guard with close watchfulness and will of steel his mode of life in terms of conduct, feeling and thought.

Purity becomes a shining garment with which the pupil is invested, and a flaming jewel in the Initiate's crown. Allied to love it leads to liberation, Adeptship, for purity and love are the twin pillars of the gateway which leads to eternal peace and bliss ineffable.

Divested of all impurity the disciple's love becomes increasingly impersonal. By its continual

expression his power of loving grows, until it radiates from him as rays of the sun, shining upon all without thought of return. Returned affection is taken with his own love to the Master as the one Beloved, the supreme Recipient of all love.

The pupil's love is not directed to the Master as an individual alone, but also as the Exemplar of the spiritual life, the model of the highest achievement and the perfect manifestation of the Love of the Supreme. Thus the pupil realizes and develops that universal love which is forever unstained by selfishness or desire. He must not allow the transmission through him of this highest love to be marred by imperfections ; rather must he strive to bring it in all its purity to a world in need. He must awaken the hearts of men to the true nature of love, to self-sacrifice, to service and selflessness, by which alone spiritual love is manifest.

Love is indeed a fire. Personal love awakens in men the flame of passion and desire. Universal love awakens the flame of genius, of heroism in man ; it springs from the vision of the One Self in all, that vision which once achieved inspires to love for all that lives.

CHAPTER XII

The Value of Meditation.

The Path of Swift Unfoldment.

Occult Education.

THE development of the will is of the utmost importance to all who would tread the Path ; it may be achieved in part by means of the meditation of will in which the Master, and later the pupil, is visualized as a Lord of Will, the embodiment of the Divine Will, a God omnipotent. Through the bond of unity existing between them, realization of the Will aspect of the Master strengthens will-power in the pupil. All things then seem possible to him : his personal weaknesses easy of mastery, his physical plane problems simple of solution—part of the world problem and no longer particular to him. He sees himself as a centre of will in the outer world, helping mankind to master its weaknesses by virtue of his own growing self-mastery.

When the Master thus helps His disciple, He causes the required quality or power to manifest strongly in Himself, and since the disciple possesses at least the germ of the quality, he is able to

respond. In the act of response the measure of the quality manifested in him is increased. Awakening achieved, the disciple by meditation expands and develops his own innate powers.

No words appear to pass between Master and pupil in this method of instruction, the success of which depends entirely upon the responsiveness of the latter. The Master stimulates, the disciple responds and afterwards continues the process of unfoldment for himself by his daily practice.

In the Master's presence the disciple is in some subtle way in contact with the Adept which he is to become. Perhaps this is the great service which the Master renders, that He places His devotee within measurable reach of his own perfection.

The path of swift unfoldment for the neophyte consists of thus drawing forth quality after quality, power after power, from the spiritual depths of his nature in which all qualities and powers are latent, and forcing them to manifest themselves in his daily life, of bringing the Adept of the future into present manifestation.

This power of self-unfoldment, of interior enrichment and illumination, in which even time itself is to some extent overcome, is made possible to the disciple through the gracious offering of His perfection by the Master. Since He has achieved this great consummation He is able in some measure to establish the process of achievement in another. This does not mean that the Master imposes His

powers upon the disciple, but that through the affinity between them He enables or stimulates him to call up in himself the self-same capacities. These are present in embryo in every human being, and will be awakened and developed normally during the slow process of evolution.

As long as the disciple is able to maintain the perfect attunement of his consciousness with that of the Master, this quickening process is continuous at the egoic level. When he is received by the Master into His presence, his personal vehicles are illumined and expanded, so that the results of egoic development more perfectly and more naturally find expression in the personality.

During meditation, in utter stillness of mind and brain, the fruits of these interior processes are received by the waking consciousness. Strengthened and illumined, the disciple makes them increasingly manifest in his daily life. By so doing he links his highest and his lowest activities, gradually achieving co-ordination throughout his whole nature.

Self-realization in the brain is of immense value. Not only does it render the disciple strong and firm amidst the physical tests of occultism, particularly that of doubt, but it prevents personal progress from lagging behind egoic development. It maintains constant the tone of the daily life in action, feeling, and thought; widens and keeps open the channels between the Master and the ego and personality of the disciple.

The fact of discipleship permits free superphysical access to the presence of the Master, so that in addition to the mystical union of consciousness, there is also occult communion and collaboration between them. The disciple is taught to use his subtler bodies and to master the forces of the superphysical worlds. He receives guidance in the physical work which he does in the service of the world, as also in the superphysical tasks which constitute the routine of his life during the sleep of the body.¹

These last include such services as ministration to the newly deceased, assistance to the needy and suffering in both the inner and the outer worlds, attendance at the scene of great catastrophies, and giving and receiving teaching to and from groups of fellow students. When necessary and especially when the channels are kept open by meditation, the memory of this sleep activity is received into the brain upon waking, or at some other time during the day.

The disciple also occasionally receives during the daytime instruction from his Master in the conduct of his work. He is used as a channel for the spiritual forces of the Master and of the Great White Brotherhood, thereby becoming a bearer of great blessing to the world. Through His disciples the Master Himself receives an enlargement of personal consciousness, for, being in conscious

¹ Vide *Invisible Helpers*, by C. W. Leadbeater.

union with them, He has His part in all their activities.

The bond of love between Master and pupil is the closest and most beautiful of all relationships. The Master understands the pupil perfectly, holds him mystically in His heart, irradiates him with a deep spiritual and therefore impersonal affection, shares in his triumphs and assists in his recovery after defeats. This develops between them a great love, spiritually paternal on the one side, and deeply and reverentially filial on the other, a tie even more durable than time itself, for their love endures into eternity.

The plan for the evolution of the human race includes the formation of such intimate ties. The Masters in a later age become spiritual Rulers, Teachers, or Directors, with their quondam pupils, now become Adepts, as Their lieutenants in the same field of activity. Later still when World Rulership is undertaken, the Lieutenants become Lords of Will, Wisdom, and Intelligence, high Officials in the Occult Hierarchy of the time.

When interplanetary and solar dominion is attained by the Master, the spiritual Lords become His Planetary Rulers; and so on and on through lives of solar systems and Cosmoi the ties of such love remaining unbroken throughout all time.

CHAPTER XIII

The Accepted Pupil.

The New Birth.

Initiation.

The Stream of Life.

The Work of the Initiate.

IN the process of "acceptance" in which the pupil is received into the very heart of the Master's being and consciousness, the Master performs for the individual that service which He is rendering continually to the whole of humanity.

Acceptance is an individual atonement; the mystery of vicarious atonement¹ is enacted in its highest degree by Master and disciple. The general and continuous process of atonement, which the Master carries out for the whole world, is necessarily less effective, so far as any single human participant is concerned, than is acceptance for the disciple. Nevertheless, since the life essence of the disciple is one with that of humanity, all mankind participates in some degree in his achievement and experience.

¹ Vide *Esoteric Christianity*, by A. Besant.

Should the disciple choose he can establish in himself a similar process of atonement, general and individual. If, for example, a fellow human being draws forth his especial love, he may spiritually draw him into the centre of his being and pass with him consciously into the heart of the Master. During such an experience the disciple shares such measure of expansion of consciousness and of the Master's benediction as the friend is able to receive. Such a one will, in his turn, come forth from the Master's heart glorified, as did the disciple when he was first received there.

As his powers develop, he may extend this activity to include groups of people, audiences, congregations, and crowds, both living and deceased. He may also draw into his heart members of the fairy and angel kingdom, for henceforth there are no barriers between himself and life in any form. Thus gradually he learns to make manifest on earth and to share with all that complete and perfect realization of unity in which the Master dwells.

This help whether from Master or disciple is in no sense external, for the true atonement occurs in the buddhic consciousness in which nothing exists outside of the One Self. At that level, the Master, the disciple, and the world are one and indivisible. In egoic consciousness, although subject and object can be seen and distinguished, their essential unity is known. Here, too, the assistance given by the Master is received within the disciple far more than

from outside. He, in turn, repeats the same process for the world so far as his development permits. At each step upon the Path his effectiveness as a unifying agent increases, until at last he attains Masterhood, becomes consciously one with the "Father," one with all that lives.

The stage of acceptance therefore is an extremely important one, both for the individual and the world, for in the union of Master and disciple there is foreshadowed the ultimate conscious union of all men with God.

When the time is ripe the individuality of the disciple must die. All that has been striven for and won during material and mental evolution must then be renounced. All personal claims, even to immortality, must be withdrawn, for only when the old self is surrendered may the new Self be born. This is the Christ birth in the human heart. The newborn babe is the symbol of absolute surrender, of complete renunciation.

In this "newborn" state, symbolically feeble and innocent in a new world, the disciple becomes the object of the Master's tender care. He is the Father Joseph of the Christian allegory, the carpenter, the skilled craftsman who has helped to form the newborn babe. The Eternal Mother of the universe, Mary, symbol of spiritual maternity, also tends him, whilst the Angelic Hosts draw near embodying and sounding forth in the chord and keynote of the "newborn," his creative Word of

Power. The soul, reborn, has outgrown the animal and the normal human state, symbolized by the cattle and the shepherds, and there follows the spiritual delivery in the presence of the Elders and of the Angelic Hosts.

This is Initiation,¹ the birth of the spiritual soul of man ; a veritable creation, for a new product has resulted from the combination of divine and human attributes which occurs when the Gateway is passed through. Hitherto the man has lived spiritually *in utero* ; now he stands forth a spiritual entity, Self-conscious in regions relatively new to him.

The intuitional and higher spiritual realms now lie open to him, and as he passes from spiritual adolescence to maturity he penetrates gradually deeper and deeper into these worlds. He is still *in utero* so far as higher regions are concerned, for all creation exists within the womb of the Mother Aspect of the Supreme. Indeed, evolution consists of a series of deliverances or births, at each of which the individual is newborn into a new world.

At this first initiatory birth, man receives the power of mastery over, and therefore freedom in, the three worlds of thought, feeling, and physical action in which he has hitherto been imprisoned. This triple power is symbolized in the Christian story in the gifts of gold, frankincense, and myrrh respectively, which are laid at the feet of the Christ-child by the Three Wise Men. The Magi have their

¹ Vide *Initiation*, by A. Besant.

prototypes amongst the Elder Brethren in whose presence the birth occurs. They are the Lords of Knowledge, Love, and Will, who are present and bestow Their blessing and especial power upon the neophyte.

Henceforth for the first time in his earthly existence he is a free man, free in the sense that neither individual nor race has any claim on him. His life is surrendered to the One Alone. Mary, the Mother of Jesus, received evidence of this in the reply given to her reproof for his absence in the temple. "Wist ye not that I must be about my Father's business?"¹ Such is the reply which all Initiates must give to all who seek to bind them to the past.

To the Initiate, the world, and not he, seems to have changed, and to that seeming change he must gradually adapt himself. Where, in the past, he saw division, separateness, and sin, he now sees unity, kinship, and experiment. He begins at last to see life as a whole, to perceive and feel the all-pervading Presence of the Supreme, to know his unity and even identity with other men, with Nature and with so-called inanimate things. He realizes that forms are but caskets filled with life, that bodies are temples sanctified by indwelling presences, divine and holy beings. Suns, stars, and planets are no longer remote; he hears and understands the music they give forth. He knows that he and they

¹ St. Luke 2, 49.

are related parts in the great composition which the Divine Musician performs throughout all time. Lives are but bars, recurring deaths but rests ; evolution adds lines to the stave, notes to the scale, the symphony of creation growing in richness and in grandeur age by age.

As this knowledge comes to him he learns more perfectly to sound his own chord, for now he knows the unseen Composer and himself as one. He begins henceforth to sing his way through life, finding its trials and vicissitudes but temporary discords later to be resolved, essential to the major harmony. Self is lost ; he becomes as a note in a song.

The stream of the One Life flows on from eternity to eternity, bearing on its bosom universes, suns, planets, and men. It is the ever-flowing life current, the pulsing, divine " blood " stream, which vivifies all worlds. It is the life centre in every atom and every cell, the essential principle without which naught could exist.

Into this stream the Initiate has stepped self-consciously. His progress to the " further shore " depends upon his increasingly conscious self-identification with the stream. Hitherto though continually bathed, born and reborn in the ever-flowing life which is the stream, he knew not his unity therewith. Although his deepest Self is one with the essence of the life stream, all his vehicles of consciousness founded upon it, his very body and

soul being instinct with it, borne upon its bosom, yet he was unconscious of its existence, thought himself separate and alone.

Now at last the truth dawns upon his inner consciousness and he is said to have "entered the stream"; that stream of life which flows from the eternity of the unconditioned, through the duration of the conditioned back into eternity, from timelessness to time and back to timelessness again.

That which is eternal in him, ever at one with the eternal everywhere, begins to modify his consciousness, to change his relation to his existence in duration. He approaches a knowledge of the Eternal Now. Time, which has hitherto enslaved him, he will conquer in his turn; it brought him to the margin of the stream, but is now left behind as the shore recedes and his self-attunement with timelessness proceeds.

He begins to know the stillness of the non-existent, the silence beyond being, the darkness beyond light, and the equipoise which is energy at rest. The full achievement, the final and permanent self-attunement with eternity will come when the "further shore" is reached and adeptship is attained.

The ego, in whom at Initiation indwelling Life and all-pervading Mind have reached awakened Self-consciousness, thus attains the vision of the Immanence of the Supreme. The task before the Initiate is to awaken the personality to a similar

realization. The divine Life and Consciousness in the mind, in the emotions, and in the body, must also awaken to self-consciousness. In each of those realms the indwelling divinity must be realized and and the vision of the all-pervading Life attained.

The interior achievement of the Initiate may occupy many years or many lives, the rapidity of his progress depending largely upon the degree of spiritual vision achieved before he "entered the stream". There are many uninitiated who have attained a measure of awakened spiritual self-consciousness, whilst others, advanced upon the Path, have not yet developed personal spiritual perception. In time this vision of the Supreme must be attained by all, for it is the goal towards which humanity is moving.

The outer work of the Initiate consists chiefly of serving as a channel for the powers and influences of the Great White Brotherhood. He is now Its messenger and representative in the world, lives but to do Its will, which is the Will of the Supreme. Unrecognized, save by the few, he moves amongst men as a leavening and quickening influence, a centre of spiritual power.

Whilst thus living and working in the outer world, his spiritual consciousness expands continuously. He penetrates deeper and deeper into the inner spiritual realms, the splendour of which now begins to play about him. His aura shines, his thoughts acquire potency, his feelings a depth and force

which make him a man of power wherever he goes. His voice becomes a vehicle for the forces of the spiritual will, his eyes are filled with light, his glance often seems as a flash of fire, piercing as an eagle's, lordly as a lion's, noble as a king's, yet tender and compassionate as a Christ's, clear and limpid as a little child's.

Within his heart the qualities of compassion, all-embracing love, and tenderness have been born. He has voluntarily broken down all defences and his heart is open to the sorrows of the world. He has laid aside the armour of selfishness, withdrawn the shield of separateness, has become supremely vulnerable to wounds inflicted by the ignorance of the world.

Yet no wounds are mortal, no sorrow endures, for he has discovered his immortality and approaches the threshold of eternal bliss. He has become the embodiment of eternal love; cruelty therefore draws no harsh response from him. By the philosopher's stone which is love eternal, he, within the crucible of his heart, transmutes into their opposites, pain, sorrow, cruelty, and vice. He becomes a spiritual alchemist transmuting the baseness of the world into fine "gold".

Now indeed he must "turn the other cheek," love his enemies, and to the robber of his purse give his cloak also, for such is the Initiate life, to which these teachings of the Christ refer. He grows in the measure in which he lives them, and growing

uplifts all mankind. He becomes an Atlas who bears the burden of the world upon his shoulders. Although whilst human he is bowed low by its weight, yet he is not broken. As Adept he stands upright under this yoke.

CHAPTER XIV

Extra-planetary Activities of the Adept. The Consecrated Life.

THE Adept lives beyond the realm of time. His every action in time is fraught with significance throughout eternity. His plans in time include the concept of timelessness for their ultimate fulfilment. He lives in the eternal yet projects His consciousness into time, both states being combined in Him. He plans in eternity and acts in time, for He has solved the mystery of the relation of those two states, Himself a link between them, a bridge twixt timelessness and time.

The life of the Adept is thus dual, the Adept a dual being. His time manifestation may be contacted and comprehended in part, but His existence in eternity is forever a mystery. In time He has individuality, is a Being; in timelessness He has none, and is no Being; yet is He also all Being, for He is One with the Whole. He has a planetary existence which as has been shown is sevenfold, constituting His time manifestation on earth, His individuality. He has also an extra-planetary

existence in which He is unified with the triple interplanetary Ruler, who is manifest in and through Him, for Their individualities are one.

Through this identification with extra-planetary Power, Life, and Consciousness, He is one also with cosmic threefold existence, His Power of manifestation therein increasing as His development proceeds. His earthly individuality is the smaller aspect of His nature; the larger is His cosmic Self, with interplanetary consciousness as the link between the two.

Yet the whole is not many, but one: one consciousness, capable of expression and awareness throughout the whole field. The Adept is a cosmic rather than an earthly Being, even though an earthly individuality with physical body is maintained. The maintenance of such a body is a matter of choice largely decided by the mode of ascent through humanity. Those whose choice does not include continued physical existence, enter into Their extra-planetary and cosmic states, fulfilling Their Adept destiny in those realms.

- The consciousness of such Adepts, while normally limited to Their chosen extra-terrestrial fields, can at any time be made manifest at any level upon any planet by a process of self-projection into temporary vehicles, materialized for that purpose, or loaned to Them by an inhabitant of the globe on which the manifestation is to occur. This may take the form of a complete exchange of consciousness in the body loaned, the owner stepping out and

the visitor stepping in, or of an overshadowing, or inspiration as of an Avatar.

The gatherings of the governing Hierarchy of Adepts upon a globe are not infrequently attended by extra-planetary Councillors and Ambassadors, representatives of the governing Hierarchy of a solar system or of a scheme of globes. As the Adept has His extra-planetary life and consciousness, so has the Great White Brotherhood of each man-bearing globe. These together form the governing body of a group of globes, under the Solar Logos. This system in its turn extends into larger systemic groups and Cosmoi, the whole being comprehended and made manifest as a unit in terms of cosmic consciousness.

Thus there is a directive and protective external contact continuously maintained, between the heart of creation, the life centre of the Cosmos, and the smallest individual life on a single globe. An internal unity also exists between the highest and the lowest, the centre and circumference of manifestation, for the ensouling Life is One throughout the whole. Thus the duality of the mode of manifestation, of external, self-conscious ministration, observed in the mineral, vegetable, animal, and human kingdoms on the globe, on the one hand, and of upwelling and unfolding interior life on the other, has its application throughout the whole of the Cosmos.

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Since the principle of ministration by the more evolved to the less evolved is of universal application and is fundamental to the fulfilment of the plan whereby the universe progresses, it follows that those who wish to co-operate intelligently with the Supreme Will must participate in the operation of that principle.

The first step towards self-conscious unity with the Supreme is always the same—unselfish action springing from love. If, at first, service is personal and the motive individual and separate, the act is none the less a ministration. Gradually the personal motive gives way to the impersonal, individual welfare to the welfare of the whole. In this way the spirit of philanthropy is awakened and the secret of happiness discovered. The spirit of philanthropy includes not only helpful actions which bring no immediate return, but also those which may cause definite loss and self-sacrifice. Gradually the knowledge is gained that temporal loss brings eternal gain, that earthly sacrifice brings spiritual enrichment. The promise that “He that hateth his life in this world shall keep it unto life eternal”¹ is now recognized as a profound truth.

Such knowledge is the foundation upon which a life of ministration is established. It is a complete reversal of normal human existence, its motives are

¹ The Bible. St. John, 12, 25. St. Matt., 10, 39. “He that findeth his life shall lose it! and he that loseth his life for my sake shall find it.”

the opposite of those which govern ordinary life. Both the individual and the race must accomplish this reversal before spiritual fulfilment becomes possible; they must grow out of the personal into the impersonal; must accept philanthropy as the only worthy motive and develop benevolence to such a degree that sacrifice brings naught but joy. These are the qualities necessary for those who wish consciously to co-operate with the Hierachy of Adepts in the fulfilment of the One Will.

Inspired by these ideals, the individual and the race begin consciously to take their share in the fulfilment of the Great Plan of the Supreme, to work *for* instead of against evolution—albeit unconsciously against—and to regard themselves as ministers of the Most High. A change of attitude such as this introduces the element of true sanctity into life and prepares the aspirant for the vision of the inherent divinity of all things, the sacredness of all acts, which is based upon the fact of the existence within everything of the One Divine Life, and behind all action of the One Divine Actor, the Supreme.

The splendid vision of the Supreme is won by adherence to these rules of life. It is at first experienced through flashes of inspiration, intuitive perceptions, and the gradual sense of a larger destiny which is being fulfilled. Then comes knowledge of the Guiding Intelligence behind the universe, ordering all things great and small, the vision of the One Mind.

Dangers await both the individual and the race at this juncture, for unless the attitude of impersonality and humility prevails, a personal interpretation is placed upon the experience, and what is of universal application is misinterpreted as individual. This leads to a narrow, personal outlook and to pride—two great dangers against which the aspirant must ever be on guard lest they cloud his vision and mar his work.

Avoiding these pitfalls, the individual and the race finally consecrate their beings and their lives to the encouragement of growth, to the fulfilment of the one Plan, to harmonious co-operation with the One Will.

This is the pathway—there is no other—to individual and racial fulfilment, happiness and peace. It is the Way of the Divine Life, the only way in which that Life can become perfectly Self-expressed. It is the pathway that every liberated son of man has trod. The Adept having trodden it to the end is established in everlasting happiness and in peace which nothing can disturb.

CHAPTER XV

Macrocosm in Microcosm. The Vision of the Whole.

THE solar system is an individual unit amid the many similar systemic units of which the sidereal system is composed. It is an evolving entity, a group consciousness, moving steadily onward towards self-consciousness, to "individualization," or self-conscious entry into a higher order of being.

Life at any point, or in any part, of the solar system, is an epitome of the whole. The life processes occurring in any one kingdom of Nature are reflections of those occurring throughout all Nature. The evolution of the group consciousness of mineral, plant, animal, and nature-spirit towards individuality, is a planetary manifestation of the similar evolution of the whole solar system towards a higher state. The individualization of the nature-spirit into angelhood¹ and of the animal into humanity² is a microcosmic reflection of a macrocosmic

¹ Vide *The Kingdom of Faerie, The Coming of the Angels, and The Angelic Hosts*, by the Author.

² Vide *A Study in Consciousness*, by A. Besant.

achievement. Similarly the liberation attained by the Adept is but part of a major liberation to be attained by the solar system in its entirety. It follows, therefore, that every microcosmic achievement helps forward the progress of the whole scheme.

Since this, too, is but a part of a still greater whole, this greater is also helped, and so on *ad infinitum*, for the totality of sidereal schemes is immeasurable, limitless, and unknowable ; immeasurable because ever moving, limitless because ever increasing, unknowable because ever changing. Although it is all these three yet as a whole it is comprehensible because, though composed of many, it is One. Infinitely small though a planet may be when compared to that whole, yet it is infinitely valuable to the whole, for in it the whole is made manifest in miniature ; to it the whole is linked indissolubly ; through it the whole progresses. In the realms of infinite life the whole and the part are one.

So, too, a man dwelling upon the earth, perfect at his own stage, imperfect at a higher one, is an epitome of the Heavenly Man, the Thinker, the Logos, who dwells within the sun and all the wheeling globes. These twain, the earthly and the Heavenly man, are also one, sharing the same life, progressing in and by each other's achievement, inseparable companion pilgrims, differing only in the degree of ability of self-expression. Thus the whole scheme, of which this planet and its

manifold inhabitants are a part, moves on as one, progresses as a unit, the movement of the smallest part affecting the whole.

Since with that whole a greater whole is likewise ever moving onward into an infinite extension of being, each action of the smallest part exerts an influence throughout the infinite whole. Although described as infinite it is in no sense distant in time or space, for in infinity, time and space are meaningless; all is here and now. The furthestmost star is no longer far when viewed from the standpoint of the infinite, for in the infinite distance does not exist.

In the confines of time and space, the thought generated by a man sends out a rippling wave in the matter of the mental plane. When this wave meets the thought barriers enclosing solar mental life its course is stopped. In higher realms, where such barriers are unknown, the life behind the thought, the movement and the spiritual essence of the thinker is instantly reflected and repeated throughout the whole, because of the unity or Oneness which is its fundamental nature. In It there is neither time, space, nor barrier.

The vision which does not include the conception of the whole is imperfect; knowledge which is not founded on the conception of unity is incomplete. Whilst the whole cannot be seen by mortal man, nor unity be perceived, yet the principle of the existence of the whole and of the fact of unity must

be grasped by all who would be seers and knowers of truth. In the reflection of the macrocosm into the microcosm lies the key to all knowledge, for through the part the whole may be perceived, through the individual the universal may be grasped.

In the study of the spiritual and the occult this principle must be applied. Without it all knowledge is as the shell which hides the kernel of the fruit of the Tree of Life. Therefore the occult student should meditate upon unity until a measure of experience of the whole has been attained. From experience of the interior essential fact, he may then proceed to study with comprehension the external and relatively unessential parts of the whole.

The mind both blinds and illumines according to the evolutionary development of the thinker. In mental infancy and adolescence, the mind divides, in maturity it unites. In analysis truth is lost, in synthesis it is rediscovered. Yet the infant and adolescent mind needs must analyse if the synthesis is to be self-consciously achieved. Danger arises only when analysis alone is carried forward into mental maturity, where synthesis should be the aim. Mere collection of facts cannot illumine the mind; the thinker must become the interpreter of the facts before he can perceive truth. From facts he must proceed to principles and from them to the underlying truth. True interpretation demands synthetic thought based upon the understanding of the whole.

Humanity is passing now from mental adolescence towards intellectual maturity. Leading scientists are beginning to interpret spiritually collected material facts and this is a sign of the times. Religious leaders, statesmen, and sociologists must follow suit, regarding not the individual sect or faith, not the single nation or social structure, but the whole.

No religion contains all truth exclusively ; no race or social order exhibits every virtue ; yet a knowledge of the relation between individual religions and religion itself, between a single race or social order and humanity as a whole, will reveal the principles upon which all religions are founded, and all social orders based. In the light of this wholeness of knowledge the perfect system of religious belief and the perfect social order may be founded.

CHAPTER XVI

The Fragment and the Whole.

The Well-Spring of Life.

The Nature of Beauty.

THE relation between the Absolute and the conditioned, the Infinite and the finite, is for the conditioned mind a mystery. The change from Being to becoming, from Eternity to time, presents a problem the solution of which eludes finite intelligence.

Non-manifestation does not imply non-existence ; it is existence transmuted, static power, depolarized energy, consciousness at rest, spirit rendered motionless. Symbolically, manifestation is represented by a pyramid. Non-manifestation might be represented by the point which alone remains when the sides of the pyramid have been withdrawn into the apex, and the base has disappeared.

Non-manifestation is the highest essence of existence and is in no sense separate from the manifest. Indeed these two states are contemporaneous in that there is always an unmanifested aspect of manifested life. This is true of every expression of life—each kingdom of Nature is

represented in the unmanifested aspect of the all-pervading Life.

Man—epitome of the whole—has an aspect of himself which is unexpressed. The personality represents but a fragment of the ego, the ego but a fragment of the Monad, whilst the Monad is a time manifestation, as positive and negative, of that which is eternal and non-polarized. The Monad is in motion, the unmanifest is motionless.

Evolution is a journey undertaken by that which is evolutionless, timeless, motionless, and non-dimensional—the Absolute—from the unmanifest, into and through the manifest, back into the unmanifest again.

At the dawn of manifestation That which was One becomes Two. These two are spirit and matter, life and form. As evolution proceeds the relation between these two becomes closer. Gradually life finds an increasingly perfect mode of expression through form, whilst form becomes more and more adaptable as a vehicle for life. In terms of time periods, the expression of a life impulse through a form becomes more rapid, until at last it is instantaneous, the resistance of the form to the life having been reduced to a minimum. Life steadily increases in fullness and in power of self-expression, due partly to experience gained through form, and partly to an actual increase in the measure of life manifest in form. This is true both of the solar system as a whole and of the individual.

The increase in the measure of the life made manifest is effected by the welling up, through an interior dimension, of life from its source. At the heart of existence, which is beyond yet within the solar system, there is a well-spring of life, a fountain through which extra-systemic life flows into the solar system as it is able to receive it. The greater the ease and perfection with which life is expressed through form, the less is the life pressure in the system. As the pressure diminishes, the solar valve opens and new life flows in. This inflow continues until the limit of the capacity of the form to provide expression for the life has been reached. Since this principle is universal, deep in the innermost Self of man there is a well-spring of life, a valve, through which life enters his Monad, ego, and personality. Each of these receives from the interior source a gradually increasing measure of life as the form is able to receive and express it.

Modified from within by the presence and pressure of the life and from without by experience, the form gradually becomes a more perfect vehicle, a freer channel through which life may express itself. Thus a more and more perfect relation between life and form is established.

The standard by which this relation may be measured is that of Beauty. Beauty of form is the outward sign of its harmonious expression of the indwelling life. Without such inner harmony real beauty cannot exist. The more perfect the relation,

the greater the beauty. The resistance of form to the manifestation of life is gradually reduced as evolution proceeds. Eventually synchronization is attained and the interior life impulses find immediate and complete expression through form. Under this condition both the form and the expression are supremely beautiful. Beauty therefore is the standard by which evolutionary attainments may be measured, the hall-mark of spiritualized form in any kingdom of Nature.

Spiritual man will be marked by beauty of feeling and of thought, spontaneously expressed as beauty in the conduct of life.

Deliberate ugliness is a denial of divinity, a surrender to the rule of Chaos. To ignore beauty is to ignore God. He who falls into these errors denies, and therefore imprisons more deeply, the God within himself. He is a deserter to the ranks of Chaos, traitor to the rule of Law.

CHAPTER XVII

The War in Heaven.

The War in Man.

Victory.

CHAOS is the great opponent of Order, and during manifestation there is ceaseless conflict between them. They are the negative and positive poles of manifestation, and yet in the One Root the two are one. Manifestation is a ceaseless war between these two great antagonists.

At the dawn of creation Chaos reigns, master of the fields of space. At high noon the conflict is at its height, for then the opposing forces are equal in power. Follows the gradual defeat of Chaos, which at solar nightfall is complete. Then Order reigns, and into it Chaos—in no sense destroyed—has been absorbed, its forces united to and harmoniously working with those of Law.¹

Disease is a temporary victory of Chaos. War, famine, and pestilence are signs of its advancing armies. Though their attack upon form is destructive, through the wise generalship of Order it is

¹ A graphic musical description of this is found in Wagner's Prelude to the Rhinegold.

advantageous to life. The ceaseless battle between Order and Chaos maintains the process of development, is the means of growth.

The story of the war in heaven between the Angels of light and of darkness is an allegorical reference to this fact. In it heaven refers to the stage in the creation of the solar system at which the One first becomes the Two; a stage which is repeated in planetary, as also in individual existence. The war in heaven is an everlasting war, waged continually by the great opponents, spirit and matter, life and form, universality and individuality.

In that battle there can be no final victory for either side, for the opposing forces are equal in power; yet the nature and plane of the conflict change as does that of the opposing armies. At first the war is waged in purely spiritual realms as in the allegory of the war in heaven. Gradually the battlefield changes, moving "downwards" through the planes of Nature until the physical is reached and the conflict is at its height.

The Great Adjudicator watches the fight, and when, as its result, that which He has planned has come to be, He moves the battlefield "upwards" through the seven planes of Nature to the highest Spiritual, until the whole of the sevenfold universe has been twice subjected to the war between Order and Chaos.

This macrocosmic Armageddon is repeated microcosmically in man. Successively the seven

principles¹ of man become battlefields on which the great conflict is waged. The growth of the microcosm—man—proceeds parallel with the growth of the macrocosm; for man is both a unit in the army of the Logos, and the Logos of the seven principles or bodies which constitute his own universe, itself also composed of many “lives”.

The human Armageddon is perpetual; in man a constant war is being waged between his spiritual and his material nature. He is also in conflict with the matter of the world in which he lives, always resistant to his will. All self-expression whether it be through will, thought, feeling, speech, or action produces conflict. Life determines, form resists; consciousness seeks freedom, matter confines. The artist, even at the moment of greatest inspiration, is in conflict with the mediums of his art, for, as ever, matter resists the impress of spirit. As a result of the battle, will develops, wisdom increases, consciousness expands.

Matter and spirit share the victory equally. Matter may be said to conquer in the sense that no permanent impress of spirit can be made upon it; though captured for a time eventually it escapes.²

¹ Physical, etheric, emotional, of concrete mind, constituting the mortal personality, and of abstract mind, of intuition and of will, constituting the immortal Self or ego. Vide *Man Visible and Invisible*, by A. Besant and C. W. Leadbeater.

² As the sculptor models first in clay—then, when he has taken his cast from the model, breaks it and uses the clay again in future work.

Spirit appears to conquer in that, in gradually increasing degree, matter becomes its servant ; yet spirit loses continually in that no final victory is ever attained.

Only THAT, the One Alone, wins permanent victory. That which is beyond the conflict, yet is the conflict's cause : That which is neither spirit nor matter yet is of the essence of both : That from which both life and form emerge : That to which both return—That achieves completely Its predetermined goal.

The everlasting conflict reaches its height in man, for in him is the battlefield upon which the balance of power begins to be attained. In the kingdoms of Nature below the human, matter reigns and spirit is imprisoned. In the superhuman kingdoms spirit reigns and matter is dominated. Humanity is therefore the front line of the battle at this period in the evolution of the solar system. Since in man the fiercest battle rages, so in man the greatest achievement is won.

The spiritual, intuitional, and intellectual powers of the threefold Logos, through their representation in the human constitution, find self-conscious expression as action, feeling, and thought respectively in man. That expression as it is perfected brings order into the three densest worlds. The forces of Chaos are arrayed against that establishment of law. Their mode of action is to tempt man to live continually a personal instead of a universal life :

to act separately with personal motives, instead of co-operatively for the welfare of the whole.

Under this ceaseless temptation man falls continually. But since every fall produces pain and self-limitation, this mode of attack defeats its own ends. Man reasons from the pain and limitation to their cause ; and reasoning, he learns. As he learns, the temptation to live unto himself instead of as part fo the whole loses its power over him, and the vision of life ,universal dawns upon his consciousness.

Then a conflict is waged deeper within him between the personal and the universal aspects of his nature. The personal, in which matter predominates, seeks self-preservation, self-aggrandizement, and self-illumination. The universal, in which spirit predominates, seeks preservation, aggrandizement, and illumination for life as a whole. The inner Self knows, though at first the outer does not know, that in such a consummation alone may perfect and unbroken happiness be attained.

The personal outer self of man, still held in the thrall of matter, time, and space—the triune attributes of Chaos, the reflected spiritual trinity—seeks in the realms of action, feeling, and thought, material, temporary, localized satisfaction grasped for the unit, not shared with the whole. The universal, inner Self of man seeks spiritual, eternal, and universal fulfilment, shared by all that lives. Between these ideals there can be no compromise,

and again reason and experience, the teachers of man, bring ultimate victory for the universal ideal.

Slowly man learns that the greatest physical, emotional, and mental possessions gained for himself alone inevitably disappear leaving discontentment behind. Gradually he learns to seek treasures which are everlasting. When once that search has begun, the victory of Order over Chaos is assured. The new quest draws added power into the impersonal Self and opens channels for its flow into the personal. Thus reinforcements arrive, the influence of matter is diminished, and the tide of battle turns in favour of spirit.

In his constitution, his goal, and the means by which it is attained, man is an epitome of the universe. Since the everlasting conflict is the means of achievement, humanity may be regarded as the battlefield, the testing place, of the universe; hence the difficulty of human life. Although man's difficulties are great, great beyond human imagination is his reward. The battle won, the conqueror wields resistless power, passes into bliss ineffable, and dwells in everlasting peace.

CHAPTER XVIII

God Geometrizes.

**Spiritual Symbols in the Mineral, Vegetable,
Animal and Human Kingdoms.**

SYMMETRY is an expression of the unity of life and of its equal distribution as an omnipresent essence pervading all forms. Shape is an expression of the interplay between life and matter. All natural forms are shaped symmetrically.

The sphere is the most perfect dynamic expression in shape of the relation of life to form. The cube is its perfect static expression; spinning on one of its points it produces a sphere, symbol of life and form united.

The pyramid expresses the evolution of the first duality into perfect manifestation. The apex is the primordial point, the valve through which eternal life passes into the universe. As it passes through it is submitted to the conditioning of matter. Its outward flow is fourfold and is expressed symbolically by the expanding sides of the pyramid. The base, a square, represents the physical world. The apex, a point, represents the highest manifested

region, the source of existence. The perfect symmetry of the whole figure expresses the perfect law by which life manifests in form. The infinitely extensible sides indicate the limitless possibilities of the evolution of life and form.

Viewed in this manner the pyramid symbolizes the truth behind manifestation. It is a symbol of the Third Aspect of the Supreme, the interplay between life and form, the relation between spirit and matter.

The perfect life in any kingdom of Nature expresses that relation as completely as does the pyramid. The mineral is composed of crystals formed and arranged with geometrical precision. The plant grows according to geometric principles, and its flower is modelled upon a fundamental geometric form such as the cross and the star. In its mode of growth it displays the spiral and the cone.

By means of symbols plant life in its natural state portrays in perfection the principle of its own existence, the law of its being, which is that governing the relation between plant life and plant form.

In the animal kingdom, where there is group consciousness but not yet complete individual consciousness, individuality is to be attained. Here, modifications and imperfections of form appear, yet, in spite of the imperfections, a complete symbolism is shown. The spinal column and the legs form three sides of a square or parallelogram,

the fourth side being completed by the surface of the ground and the lines of force connecting the fore and hind legs. The protruding neck and head symbolize the outgrowth resulting from the effort of the life within to find new modes of self-expression through new types of form. That principle which was the flower in the plant is expressed as the head of the animal, that which was the roots, is now symbolized by the feet—still attached to earth, but mobile. The spinal column and ribs display a multi-armed cross, whilst the outline and cross sections of each bone indicate fundamental symbols.

The head of the animal thrust forth from the body reflects in microcosmic form the existence of extra-systemic consciousness and life. It corresponds to the apex of the pyramid, the valve through which the life which is beyond is enabled to reach the life already within. As the system reaches towards the inflowing life, so the animal thrusts forth its head, reaching out for individual experience, sensation, thought, and life.

That matter reaches out towards life is a fundamental truth; in spite of its resistance it always evokes life, for that is its response to the evolutionary urge—the impulse of the creative will towards perfection. In the mineral this impulse appears as chemical affinity; in the plant as growth upwards and as elementary sex polarity and activity; in the animal as the thrusting forth of the head, as sex, and as response to emotion and thought.

The spinal cord in vertebrates is the physical symbol of the One Will, direct in its action yet flexible. In man the upright posture and the extended arms form the cross which depicts life made manifest in form. With feet apart, arms outstretched, head and spine erect, man portrays the pentagon, symbol of life liberated. This, as already mentioned, is a ruling symbol in the plant kingdom in which life has achieved freedom from mineral inertia. Man, liberated from the instinctive mass consciousness of the animal into self-conscious individuality, also displays the sign of liberated life. Not unconsciously, as in the plant, nor in his normal carriage, but only when his arms are outstretched to help his brethren, making thereby the sign of the sacrificial cross. The kingly symbol shines forth within the inner man as the sacrificial sign appears in the outer.

CHAPTER XIX

**From Man to Superman.
The Symbol of the Cone.
The All-pervading Mind.**

THE relation between life and form—unconscious in Mineral, instinctive in Plant and Animal—is manifest as self-conscious awareness in Man. This completion of the triplicity is the factor which differentiates man from the sub-human kingdoms of Nature. Man is the first microcosmic logos and must therefore learn that art which the Macrocosm displays so perfectly, of blending life and form, of manifesting spirit through matter. The task of the human kingdom is to perfect the technique of moulding matter to the will of spirit. Its fulfilment depends upon the recognition by man of the Supreme as the One Worker and upon his offering the minimum of resistance and maximum of adaptability to His activity.

Perfect adaptability demands the absence of inhibition to interior impulses arising in the consciousness as a result of the activity of the Supreme.

There must be utter surrender to that activity, a constant inner listening and watching that the purpose of the One Worker may be grasped and fulfilled. The capacity for utter self-insulation from the outer world and for entire disinterestedness are essential factors in establishing an absolute harmony between the One directing Intelligence and the individual consciousness of man.

He who would raise himself from man to superman must learn to answer freely and continually to illumination and intuition and to give immediate and unfettered expression to their promptings in his conduct of life. He must practise the science of self-illumination and the art of intuition, eventually becoming expert in both. The source of all his action, the motive for all his work, must come exclusively from those inner realms of his consciousness whence illumination and intuition spring.

Achieving this, the superman displays the symbol of the cone, which is the pyramid with all that it implies, spinning with gyroscopic stability on a central axis. As it spins, lines and angles disappear; the square base merges into the circle, the two becoming one. Therefore the cone is the symbol of the perfected art of relating life and form. The source, which was the apex, the flowing lines of life which were the sides, and the material worlds which were the base, have become one as the whole pyramid spins in perfect response to the descending life.

The cone, in form and function, is first produced by the impact of spirit upon matter. The atom is in reality a cone-shaped body, a whirling vortex in etheric matter, a funnel conveying energy. Atoms are of two kinds. One is formed by out-flowing energy and the other by its return. The atomic funnel operates automatically; the superhuman operates self-consciously, but with equal perfection.

The solar system itself may be conceived of accurately as funnel-shaped. In the highest dimensions one vast spinning cone is perceived. Paradoxically the opening faces in every direction. The axis points always towards the seer. In the lower dimensions many funnels appear, increasing in number until at the physical level each atom is a funnel, all together making up the one major funnel which is the mode of manifestation of the energy of the Supreme.

The solar system in its turn is part of a higher group of funnels which together comprise a great unit, one of many, forming a cosmos. Cosmoi combine into that ultimate unit which is and includes the whole.

The funnel form is a force manifestation of the Intelligence Aspect of Being, which is all-pervading, present in every atom of every world. It manifests individually through embodied intelligences of varying degrees of development. It is Itself a Being, though of a nature which is incomprehensible to

guiding Intellect behind and within all natural processes.

This "Being" is the Great Designer of all forms, the Pattern Maker, who constructs the archetypes upon which all forms are modelled, by which also all form is shaped more and more perfectly as a vehicle for life. Systemic archetypes are in no sense separate from their Creator, they are objective manifestations of His Consciousness; nor are they separate from their material expressions, the evolving forms. They are the links between the consciousness of the Designer and its objective expression in varied forms: syntheses of the essence of both: modified manifestations of creative intent as expressed in the intermediate realm of abstract thought.

The Great Designer, Architect, Artist, and Modeller, omnipresent in every world, is also the Master Mathematician. His archetypes are equations, the formulæ of creation. He is the Master Chemist also, the chemical elements with their affinities and repulsions being the product of His labours in His solar laboratory.

He is the Omnipresent Mind; the All-pervading Intellect; the Administrator of the law by which the purpose of existence is fulfilled.

CHAPTER XX

The Ministration of the Angels.

The Ministration of the Adepts.

IN His æonic labours, the Supreme as Father, Son, and Holy Ghost: Creator, Preserver, and Form Producer, is assisted by the angelic hosts, who perform the dual task of quickeners of life and builders of form. In all living things the three Aspects of the Supreme are represented in varying degrees of awakened self-consciousness. In the mineral kingdom They are asleep so far as external activity is concerned; in the plant kingdom They dream; in the animal They awaken, and in man They attain to mental self-consciousness. In the Adept They are fully developed and perfectly made manifest.

In the mineral and plant kingdoms the angelic hosts supply vicariously the hitherto unawakened self-consciousness of the three Attributes. Those in the higher ranks of the "Shining Ones" have become the perfected embodiment of these Attributes, which they transfer through their graded orders down to the nature-spirits who minister to

the sleeping consciousness and assist in building the forms of the mineral kingdom of Nature. The quickening power of the Supreme thus plays through the angelic hosts upon the sleeping consciousness in stone, in metal, and in jewel, causing it to dream and helping its progress toward the birth of self-consciousness. This service the angelic hierarchy renders from age to age, from the very dawn of solar life and planetary existence to its close, supplying vicariously the self-conscious link between the universal triplicity of power in the higher realms of consciousness, and the imprisoned Triune God sleeping unconscious in the mineral kingdom.

In the plant kingdom the results of this service are more immediately apparent than in the mineral. Plant consciousness and plant form are more responsive to stimuli than is the case in the kingdom below. In the mineral the response is almost entirely to the power aspect both of the Supreme and of the angelic hosts. In the plant evolution which produces sentiency, the wisdom aspect, both indwelling and angelic, is involved. The influence of the angels of the emotional realm is applied and emotional awakening occurs.

In the animal kingdom, where the response to stimuli is still greater, the influence of mind is applied through the intelligence or consciousness aspect, also both indwelling and angelic. This higher influence plays—primarily from the causal level—upon the animal kingdom through the group

consciousness, but from within the monadic life stream and through the permanent atoms.¹ It includes angelic ministration at the birth of individuality.

In these three kingdoms the nature-spirits are especially active, though with widely differing results. The gnomes of the earth element, together with all the varied subdivisions, races, and tribes of earth spirits, represent the power aspect of the Supreme and of the angelic hierarchy. This they convey and apply instinctively, through their building operations under the form-producing influence of the Universal Mind. The One Intelligence orders and directs their various activities, whilst the One Will stimulates them to constant action.

Because of the creative power of the One Will, of which in their kingdom this order of the angelic hosts is an embodiment, their every act contains a natural form-producing potency, liberates a quickening force the influence of which is out of all proportion to their intelligence and place in evolution. The basic molecular constructions and crystalline formations of the mineral kingdom are the result partly of the play upon free matter of creative energy or Word-force and partly of the mass "thought power" of groups or tribes of earth nature-spirits. Their thought-force, an instinctual "relay" from the Universal Mind and from the

¹ Single atoms of the seven planes attached to every Monad. Vide *A Study in Consciousness*, by A. Besant.

higher members of their hierarchy, is highly formative, producing forms in the emotional and etheric worlds. Such forms are the models of the ultimate solid minerals. They arise in the group consciousness of the nature-spirits from the Universal Mind, in which these models exist as archetypes. They are living powers, moulding forces, in association with each of which is an order of angels, the vibratory keynote or chord of whose nature is that of the archetype.

The preparation and perfecting of these archetypes occupy a vast period of time at the opening of each new scheme of evolution. During successive epochs they are projected plane by plane outwards to the material world. This projection consists of the impingement of their emitted energies on characteristic wave lengths upon the matter of successively denser planes. The angel builders absorb and transmit the Word-force or creative sound, which striking the matter of the planes cause it to assume typical or corresponding forms. This transmission of the Word calls appropriate orders of building angels and nature-spirits to the task of assisting in the production, and later in the perfecting, of the forms. Ultimately the densest plane is reached, the unresponsive matter of which slowly assumes the desired form.

It is to be assumed that without this aid of the angelic hosts and nature-spirits the process of creation would be carried out under the slow,

automatic operation of the law of resonance ; but the time employed would be greatly increased. Schemes of evolution can be imagined in which this aid is absent, and others in which it is performed more effectively. Therefore it is true that, being perfectly planned, the processes of Nature are perfect in and of themselves. Yet, on this planet at least, and doubtless in this solar system, the ministration of angels occurs, hastening the fulfilment of the divine plan.

Upon the attainment of that individuality which is the goal of animal evolution and marks the birth of the human ego, angelic ministration to the human kingdom is largely limited to the building and maintenance of the bodies and to the construction and adjustment of the mechanism of consciousness. Man has the power to continue alone to the next phase of his evolution ; no external non-human agency can give interior assistance. The intrinsic difference of vibration between individual human and angel is normally too great to permit of their interior synchronization.

At the birth of individuality the distinctively human note is struck. Though angels minister at the birth, assist in building and in tuning the instrument, yet, when once the first note is struck by the human Monad—positively human by choice—then only can man vibrate synchronously with man. Thus when the human ego has been formed, spiritual ministration becomes the responsibility of

those who are more advanced along the path of human evolution.

As throughout the æonic evolution of power, life, and consciousness through the mineral, plant, and animal kingdoms assistance is provided, so in the human kingdom the child humanity is guided and inspired by its Elder Brethren. During its infancy on earth great Lords, high Adepts, with bands of pupils, descended from the planet Venus¹ to undertake this task. The human stage had been attained by animal life, the biped human form had been evolved by angelic aid, but the link of awakened intellect, essential to successful self-expression by the newborn triune Self, was lacking.

The Lords of Venus were supermen in whom mental evolution was complete. They therefore could light in others the fire of the mind, fully lighted in Themselves. The human mental instrument was built by angelic aid after the pattern of the archetype; yet no music issued from the four-stringed lyre of the mental vehicle, for the newborn ego knew not how to strike the strings. The Lords of Flame from Venus performed a dual ministry; They tuned the lyre of the human mind on earth, and, striking the first note, woke the human ego to a knowledge of the instrument of mind. Thenceforward Adept Teachers guided the infant race and guide it still. Their visible Presence, no longer

¹ Vide *Man: Whence, How and Whither*, by A. Besant and C. W. Leadbeater.

needed, was long ago withdrawn, and since, save for the rare visitations of the Lord of Love,¹ They have guided mankind invisibly.

Human progress pursues a spiral path, and when the cycle of material development nears fulfilment, man enters a new cycle of spiritual growth, in which spiritually he is "as a little child." In his spiritual childhood, as in ancient days in his racial, material infancy, he receives external aid, again sees his Teacher face to face. External guidance is renewed in the cycle of spiritual unfoldment, and the relationship of disciple and Teacher is established.

"When the pupil is ready, the Teacher appears."

¹ As Founder of the great world faiths.

L'ENVOI

Peace.

Beauty.

The Triune God.

PURITY, strength, stability—these form the three-fold foundation upon which alone peace unshakable may be established in the soul. Peace, serenity, equipoise—these are essential to the soul's well-being. Without these life is vain, achievement annulled, success but a dream. Only in stillness may the soul be nourished, in silence union be achieved. Quietness within provides safe retreat, a sure harbour, an impregnable defence against noise without. External noise must serve as a constant stimulus to the achievement of interior peace.

In the darkness of universal night the solar worlds are born. In the darkness of the earth the germination of the seed occurs and plants are born. In the darkness of a mother's womb the body of a child is formed. From absolute darkness, suns, globes, plants, and men emerge into the light. Thereafter each gives forth its own light which was kindled in the darkness of creative night. So also the silent

enlightenment of the soul, for in their spiritual significance darkness and silence are one.

In western lands the growth of the soul is marred by noise. In the East the value of silence is understood, the power of peace is known, and there the silent life may still be lived. In the West each soul must create a silence for itself and learn to dwell therein. Noise disturbs the harmony essential to beauty of soul. It distorts the shape of all growing forms, destroys their loveliness by marring the "affinity" between the archetypal model in the Universal Mind, and the form to be evolved in the workshop of the world. The myriad forces which the Supreme Artist employs, the attendant spirits which direct their course—intelligences great and small, self-conscious and instinctive, builders cosmic and atomic—all these depend upon rhythm, complete attunement, for the perfection of their workmanship.

Discordance produces ugliness. Not the sweet harmonies of human life lived peacefully, the sound of human labour, the music of voices, nor the sound of man-made implements peacefully employed and directed by a quiet mind at peace with God, for these form a sweet accompaniment to the joyous music of the soul. But the artificial noises of an artificial life, the discordant sounds of a fretful, feverish, and unnatural activity, these breed ugliness and destroy peace. Those who are forced to live amidst these conditions must learn to offset them

by developing an interior peace, firmly founded in purity, strength, and stability.

There can be no spiritual illumination without silence,² self-recollectedness, and inner peace. Therefore the aspirant must be pure, be stable, for in purity and stability peace abides.

Although the life eternal is the real and the daily temporal life the unreal, those who would tread the spiritual path are in no sense free from the obligation of making daily life, and their immediate world, supremely beautiful. They must regard life as a work of art, and daily make it more beautiful.

Each human life is part of a great work of art which the Supreme Artist continually creates. The perfection of His work depends upon the perfection of human life. When man mars life by ugliness, the life of the Supreme Artist is also marred. When man degrades himself, He, too, is degraded, for there is but One Life, One Artist, and One Work of Art.

Conduct, therefore, cannot be ignored, or ethics neglected. Ethics are of supreme importance, for there cannot be perfect beauty without perfect conduct, based upon the noblest ethical ideals. This truth applies to all things in life, the greater and the smaller, the life's work as well as the daily routine, the threescore years and ten which make up the whole, and the individual days and hours of which those years consist.

Beauty is essential to the free expression of life, ugliness hinders its fulfilment. Beauty must be

made manifest and become the keynote of the new age. It is the key to happiness, and without it life fails, civilizations crumble, races die, and individuals wither away.

Beauty is the gospel of the coming day. To the artist this knowledge is not new ; to the statesman, the educator, the scientist, and the priest it is still but a far-off ideal. These moulders of the nations' lives must be brought to see the profound necessity for the establishment of beauty at the centre and at the circumference of every civilized community. Thus may the nations be led from materialism to spirituality. Beauty shall take them by the hand. The Real is essentially beautiful, and the pursuit of beauty shall be a stepping stone to the pursuit of Reality.

Beauty is a universal manifestation of the life of the Supreme, which is omnipresent, the Unity behind diversity, the original parent Truth.

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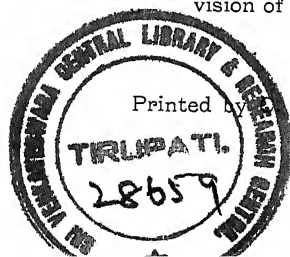
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